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Acculturation and food consumption
of South Asian diaspora in the UK:
Moderating influence of Religious identity and the
neighbourhood

By Muhammad Rizwan



Middlesex University

Thesis Submitted in Partial Fulfilment of the
Requirements for the Degree of Doctor of Philosophy of Middlesex University

April 2017

The thesis is dedicated to my Father, for his love, care and goad

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Muhammad Rizwan

London, 2017

Abstract

Acculturation and food consumption of South Asian diaspora in the UK:

Moderating influence of Religious identity and the neighbourhood

By Muhammad Rizwan, Middlesex University, 2016

The increasing globalization and migration enabled people to move beyond their national boundaries for improved life and better economic opportunities. This has resulted in the changed national demographic landscape in the UK. Currently, the UK is hosting more than 10% ethnic minorities, and the South Asians constitute an ethnic group. Living in a dissimilar culture may cause an acculturative stress on the immigrants. They may undergo the process of adapting to a new culture. On the contrary, some individuals may attempt to maintain their heritage culture. Both scenarios have implications on their consumer behaviour. The studies in acculturation have explicated the process of acculturation, however, a few shed lights on the influences on the process itself. This study aims to investigate the factors that may accelerate the acculturation process or otherwise and the relationship between the degree of acculturation and food consumption.

This study applies to the individuals who belong to South Asian countries (including India, Pakistan and Bangladesh). Drawing upon existing literature 22 hypotheses were developed. Data was collected from a sample of 924 South Asian immigrants. The hypotheses were tested using SEM (structural equation modelling).

The study found that the Religiosity has a strong negative influence on acculturation, followed by Age. The length of stay and income positively influences the acculturation. The level of Acculturation was measured with the help of 22 items on the five-point Likert scale. The data showed that the high level of acculturation positively influences the mainstream

food consumption, and has a negative influence on the consumption of ethnic food. The moderating effects of Religious Identity and the neighbourhood suggest that an individual's religious identity moderates the relationship between influences and acculturation as well as between the level of acculturation and food consumption. However, the data showed that the type of Neighbourhood moderates the relationship between income and acculturation, and between acculturation and the mainstream food consumption only.

Key words: Acculturation, Consumption, Ethnic Minority, Religiosity, Religious Identity. Neighbourhood, Ethnic Food, South Asian Diaspora, Structural Equation Modelling,

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List of abbreviations

ACC	Acculturation
BAME	Black and Minority Ethnic
CFA	Confirmatory Factor Analysis
CV	Curriculum Vitae
EFA	Exploratory Factor Analysis
FE	English Food
FSA	South Asian Food
IPA	Institute of Practitioners of Advertising
LOS	Length of Stay
Neigh	Neighbourhood
ONS	Office of The National Statistics
PSI	Population Services International
Reli	Religiosity
ReliID	Religious Identity
RIS	Religious Importance Scale
SAARC	South Asian Association for Regional Cooperation
SEM	Structural Equation Modeling
SPSS	Statistical Package for Social Scientist
SSRC	Social Science Research Council
UK	United Kingdom
USA	United States of America

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Chapter I: Introduction

1.1 Chapter Summary

This research project aims to investigate the role of acculturation in explaining the consumer behaviour of the South Asian ethnic minority group in the UK in the context of their food consumption. Burton (2000); Penaloza and Gilly (1999); Emslie et al., (2007) and Siev, Chambless & Huppert (2014) have called for understanding of ethnic minorities. This study contributes to the literature of consumer behaviour and more specifically, focusing on explaining the consumer behaviour of ethnic minorities in the UK.

This study is four pronged; firstly, it attempts to explore the influence of acculturation on food consumption of the South Asian immigrants in the UK. The food consumption includes the consumption of ethnic (South Asian) and the mainstream (British Food). Secondly, it explores the influence of personal characteristics of the immigrants (e.g. Length of stay in the host country, Religiosity, Age, and Income) on acculturation. Thirdly, it aims to investigate the mediating role of acculturation for the relationship between personal characteristics and food consumption. Fourthly, it attempts to explain the moderating influence of Neighbourhood (ethnic and non-ethnic) and Religious Identity (Muslim and Not-Muslim) on the relationship between the personal characteristics and acculturation as well as between acculturation and food consumption.

This chapter provides an introduction to the study in developing the context. The introduction is divided into six sections and subsections. The first section provides an overview of the context of this research. The section two, presents rationale and motivation of the researcher to conduct this study. The third section describes and explains the research aims, questions and the objectives of the study. The Fourth section explains the contributions of the study.

The fifth section provides a detailed outline and the structure of the thesis. A brief conclusion of the chapter is presented in the sixth section.

1.2 Consumer Behaviour and Culture

Research has shown that, the consumer behaviour can be better explained by understanding the changing cultural consumption of specific consumer groups (de Mooij and Hofstede, 2002; Cleveland, Papadopoulos, & Laroche, 2011). A number of studies were conducted to explain the relationship between culture and the consumer behaviour (Douglas & Craig, 1997, 2011; Luna & Gupta, 2001; Bradford & Sherry 2014; Cleveland, et al., 2014; Solomon, 2006, p: 497). These studies suggest the greater role of culture in studying the consumer behaviour in the cross-cultural context, particularly for the various diasporas. The present research uses culture as a determinant explaining the consumption of the South Asian diaspora in the UK.

The term South Asia represents the countries that remained under the British Colonial rule in the 19th century, including India, Pakistan, Bangladesh, Nepal, Sri Lanka and Bhutan. In this study, India, Pakistan and Bangladesh are included, for two main reasons; firstly, these represent the most populous countries in the region, with a large immigrant population in the Europe and North America. For example, according to the Indian Ministry of external affairs (2016) over 20 million people of Indian decent represent Indian diaspora all around the world.

Before proceeding further, it is important to establish that it is not only the size, the South Asian immigrants also have their own distinctive cultural system. South Asian Diaspora in the UK is large as well as it has its cultural value system is different from the mainstream population in the countries of Europe and North America (Oonk, 2007). The immigrants are also exposed to the culture of their country of residence; therefore, they are influenced by the culture of their home country as well as the host country. This provides a research

opportunity to explore the role of two different cultures in determining the consumer behaviour of the immigrants.

The study of cultural dimensions forwarded by Hofstede (1980) exhibits that, India, Pakistan and Bangladesh are significantly different from the UK. Therefore, it is crucial for the business practitioners and researchers to reconsider the current cross-cultural marketing and communication strategies (Watson, Lysonski, Gillan, & Raymore, 2002; Soares, Farhangmehr, & Shoham, 2007) to understand their needs and wants. Culture is an important influence on consumer behaviour (Solomon et al., 2009; De Mooij, 2010). Since the ethnic diasporas are large in the number, and they have distinctive cultural values; consequently, the study of cultural influences on the consumer behaviour of ethnic minorities is worthy of investigation.

The next section provides a brief discussion on acculturation explaining the model under discussion and describes various acculturation outcomes, consumer acculturation and the relationship between personal demographics and acculturation. It further explains the motivation for the study, research objectives and the contribution of the study.

1.2.1 Acculturation

Acculturation is a phenomenon that explains the changes in the cultural learning of an individual or a group when they come in contact with another culture (Berry, 1997).

Acculturation is a crucial agenda of research studies (Berry, 1992), because it influences immigrants on the both individual and collective levels (Lalonde & Cameron, 1993; Jafari & Visconti, 2014). Acculturation is known to significantly transform consumption (Bates, 1999), because these immigrants when interact with the mainstream society, tended to learn the cultural system of the host country while they may also try to practice the culture from their home country. Therefore, it can be argued that the national markets cannot be treated as

“monolithic contexts” (Poulis & Poulis, 2013), and it is important to recognise the importance of ethnic minorities in the market place. The distinct cultural characteristics set the stage for studying the role of acculturation in determining the consumption patterns of the immigrants in the host country (Rossiter, & Chan, 1998; Craig, & Douglas, 2005).

The following section provides a brief introduction of the development of acculturation theory and contributions made by the researchers since the end of the 19th century.

The concept of acculturation came into psychology from cultural anthropology. Because of immigration, many societies become culturally plural where people of different cultural backgrounds come to live together. Some social groups have greater numerical, economic, or political power over the others. As a result of these power differences, social scientists developed terms such as “mainstream,” “minority,” “ethnic group” and “acculturation.” A person who migrates from one society to another, is considered a member of the ethnic group while a person who belongs to the native society is regarded as a member of the mainstream population. Because of cultural contact between the ethnic population and the mainstream population, both groups tend to adapt their cultural values.

In social sciences, there is a long-standing tradition of studying acculturation; Powel (1883) and Simons (1901c, 1901a, 1901b, 1902) made an initial contribution towards this discipline. Their studies were more focused on cultural learning of one social group from another cultural group of some higher status within one social unit. After that it entered upon the domain of sociologies like Park (1921), Redfield et al., (1937) contributed development in acculturation theory. The “melting pot” theory became popular during that time, and it was believed all immigrants in the USA will assimilate into one culture. Nevertheless, for sociological point of view, it is believed that acculturation is not a linear process, and it may have more outcomes than just assimilation (Berry, 1992).

Berry and his colleagues, presented the famous model of “acculturation” that explains the stages a person passes through different phases of his or her cultural contact in a host society (Berry et al., 1989; Berry and Sam 1997). According to Berry (2008), some people will proactively adopt the new culture (assimilation). They may choose to reject the new culture to retain the home culture (separation), or they can develop some sort of hybrid culture (integration), or they can become distanced from both cultures (marginalization).

This development had led the transformation from the “Melting Pot” to the idea of “Salad Bowl” while explaining as acculturation in a particular social context (Wong, 1989; Parameswaran, & Mohan, 2002).

Berry’s work received enormous attention, and his model was used, tested and criticized widely by other social scientists. Acculturation model was further developed, and its influence was tested by various researchers within the field of mental health, physical health, educational achievement, and substance consumption (e.g. Berry, 1998; Caetano & Clark, 2003; Rogler et al., 1991; Roche et al., 2012; Salant & Lauderdale, 2003). Penaloza (1989; 1994) and Oswald (1999) are the pioneers in studying acculturation and consumer behaviour. Their studies set the basis of investigating immigrants’ consumer behaviour and influence of home and host culture on consumption. According to Penaloza (1994), intercultural contact may result in four outcomes; assimilation, maintenance, resistance and segregation. There was a great deal of literature produced using this model, and the model was applied to the field of Social science and Marketing (Askegaard, et al., 2005; Jamal and Chapman 2000; Jamal 1998; Kwak and Berry 2001; Rajagopalan and Heitmeyer 2005).

1.2.1.1 Culture and Consumer behaviour

In the field of Marketing and consumer behaviour; culture is considered an important factor influencing consumption (De Mooij 2010; Solomon, 2006: p. 498). In acculturation studies most of the times focus remained on individual behaviour in broader terms (Berry, 1980; 1993). After 1990, there has been a large number of studies on cultural consumption of immigrants (Laroche et al., 1998; Penaloza and Gilly, 1999; Cleveland and Laroche, 2007). Researchers in the field of acculturation believe that the market place is not just economic transactions, but it represents cultural exchange and projection of cultural identity (Moisander and Valtonen, 2006). Consumption is also considered as a substitute for the development of self, in an interview Sir Anthony Giddens (2003) narrated that, consumption “... *can substitute for a cogent sense of who you are and what your life should be for. I wouldn't say that's just to do with the consumption of goods though. It can happen with almost anything.*” It is important to note that, not only from the theoretical perspective, also from the managerial point of view, exploring the consumer behaviour of South Asian immigrants is meaningful because of their size in the UK market. UK has more than 10% non-English population and immigrants from South Asia represented the single largest ethnic group (ONS, 2012). With such a large size, influence of culture on consumption on South Asian Diaspora is worth investigating. Therefore, it is important to explore the consumer behaviour of immigrant consumers in their Diaspora setting because of the theoretical and practical reasons.

Culture plays a vital role in the manifestation of the both individual behaviour and the consumer behaviour (De Mooij, 2010). Individual do not eat food only for their survival (Stupar et al., 2012); therefore, the food choice decision is not based upon mere rationality and their decision may be influenced by cultural and psychological factors (Asp, 1999). The consumers in the diaspora setting are influenced by the culture of their country of origin,

sometimes, referred as home culture and the country of establishment may be referred as the host culture (Peñaloza, 1989). Food consumption in the immigrants is not a new concept; Desai (1963) studied the importance of food consumption in Indian immigrants in the UK and its relationships with “host” culture. While Gans (1996) studied the food consumption behaviour of the immigrants in the USA and concluded food cultures are often the most resilient to change over successive generations of immigrants. Therefore, food consumption can be seen as a key factor in the phenomenon of “consumer acculturation” (Cleveland et al., 2007; Omar et al., 2004; Peñaloza, 1994). Indeed, consumption has been the central subject of analysis in many other studies of ethnicity and consumer behaviour (Jamal, 2003; Brunso and Grunert, 1998; Cleveland and Laroche, 2009; Stayman and Deshpande, 1989; Wallendorf and Reilly, 1983).

Some studies have explained that there is a relationship between acculturation and food consumption (see: Hamlett, et al., 2008). The dialectical interplay between immigrants’ ethnic identity and the host culture is a complex phenomenon. In the discipline of social sciences, this relationship has been explored through theories of acculturation (Laroche et al., 1998; Lindridge et al., 2004). Some studies also conclude that acculturation, and ethnic identifications are positively related to food consumption (Bojanic and Xu, 2006; Satia-Abouta et al., 2002). However, there is a need to see to what extent acculturation influences food consumption separately for the ethnic food and mainstream food.

In a study of Italian ethnic identity in Montreal about the consumption of traditional and convenience foods, Laroche et al., (1998) argue that “*it is quite apparent that acculturation and ethnic identification are related to consumption. In other words, consumption is ethnically bound.*” However, they also explained that this process was complex and argued that the relationship between acculturation and food varied according to food type, and the

operation of ethnic identities was only relevant under certain conditions, and for a few products like religious holidays (Laroche et al., 1998).

1.2.1.2 Personal demographics and acculturation

It is argued in the literature that acculturation process is involuntary nature, not all immigrants go through same cultural adaptation over a period of time (Bartlett, 2003) particularly, the immigrants from the less-developed countries have to learn the cultural values of the host society for their economic survival (Smither, 1982). However, not every member of the ethnic minority exhibit an identical pattern of acculturation and many times these variations in acculturation are caused because of the personal demographics of the immigrants (Peñaloza, 1994; Laroche et al., 1998).

The scholarship in acculturation explains that, some factors may have stronger influence the pace of acculturation of immigrants. For example, Gronhaug, et al., (1993) explained a number of barriers and incentives, that can accelerate or slow down the acculturation. Most of the studies in the acculturation theory consider the length of stay an important variable influencing the acculturation (see. Berry, 1997; Cleveland et al., 2009). Length of stay in the host country is considered the most important factor in acculturation. Therefore, public policies do take this factor into consideration while accepting an immigrant as their national in the developed countries. Immigrants develop familiarity with the new social context in the host country with their longevity of stay, and the length of stay becomes the “*sleeping partner*” in the acculturation process (Miglietta & Tartaglia, 2009).

It is believed that longer a person stays in the host country, the higher the level of acculturation (Padilla 1980; Szapocznik et al., 1978). This relationship was also verified and accepted by other researchers in the field of acculturation. According to Peñaloza (1994) “*recency of arrival*” is an important influence on level of adaptation to the host culture.

Similarly, in terms of Berry (1997) “*length of residence*” in the country of settlement affects the acculturation of immigrants. When a person migrates to a country, whether voluntarily or forced, he or she brings the cultural baggage of the home country. The contact with a different culture creates acculturative stress in the immigrants; over a period of time, the immigrants develop coping strategies to reduce the stress. This process of cultural adaptation is a time-consuming process. Therefore, length of stay in the host country may cause a positive bias towards a learning culture of the host country.

Age is considered an important factor in learning and adopting the new cultures (Cleveland and Chang, 2009; Jamal, 1998; Kimbro, 2009; Penaloza, 1994). It was found that Age and acculturation have a linear relationship, where the younger members of the diaspora are more acculturated than the older members of the immigrant community (Cleveland and Chang, 2009). Some studies have emphasised that Age at the time of migration is more relevant in understanding the relationship between Age and acculturation (Kimbro, 2009; Kuo & Roysircar, 2004). It is important to understand that, the age at arrival is actually a proxy of length of stay. Moreover, Age at the time of migration is not relevant for those diaspora members who were born in the host country. Therefore, this study incorporates Age in years as an antecedent and explores its relationship with acculturation as well as food consumption.

Income is also an explanatory factor influencing acculturation and the food consumption (Cleveland et al., 2009; Ogden, Ogden and Schau, 2004). It is argued that the lack or availability of financial resources can influence acculturation. For example, Üstüner and Holt, (2007) referred that the people with less economic capital tend to maintain their heritage culture, and less likely to adapt to the host culture. On the contrary, it is also explained that people with higher income have greater choices (Cleveland et al., 2009), and they can adopt the modern lifestyle (Belk, et al., 2003) which may influence the acculturation and subsequent consumption.

1.2.1.3 Religion and acculturation

In social sciences, it is difficult to separate religion, ethnicity, and culture (Tan-Chow, 2016). Religiosity and religious affiliation may contribute significantly in the acculturation of immigrant groups (Khawaja, 2016). Religion play an important role while consuming goods and services (Fischer, 2016). There is no dearth of literature about the influence of religion on acculturation; however, the main developments remain in the fields of child-rearing, education, and relationships with others (Ajrouch, 2004; Khawaja, 2016). With reference to consumption, Cleveland, Laroche and Hallab, (2013) found that those immigrants who are more acculturated tend to participate in mainstream consumer culture, and their participation in consumer culture is influenced by their religion.

From the marketing point of view, the early studies about the role religion targeted to examine the relationship between religious identity and it influence on factors like, risk perception and price sensitivity (see for example: Delener 1990; Hirschman, 1982), shopping behaviour (Essoo and Dibb 2004; Sood and Nasu, 1995). In addition to this, religiosity was also studied with reference to materialism (Cleveland and Chang 2009), brand loyalty (Rindfleisch, Wong, and Burroughs, 2010), as well as, ethical decision making (Salvador, Merchant, and Alexander 2014), and brand reliance (Shachar, et al., 2011). Overall these studies found that religious affiliation and the strength of religious beliefs have a significant effect consumer behavior, confirming that examining religiosity is integral to marketing practice and theory (Izberk-Bilgin, 2015). It is contested that in the context of consumer acculturation, religion and immigrant behaviour remained under researched it was suggested that there is a need to better understand the role of religion in consumer acculturation (Jamal, Peñaloza, and Laroche, 2015).

Based upon the past studies, the present study uses religiosity as an influence on the acculturation and the food consumption behaviour of immigrants particularly, with reference

to South Asian immigrants in the UK. It was found that the level of religiousness tends to be very important to maintain the identity in migrants (Mearns, 1995; Vertovec, 1995; Williams, 1988). It is argued that ethnic minorities may demonstrate a higher level of religiosity than the mainstream population (Kurien, 2001); therefore, the varying level of religiosity may influence the level of cultural adaptation.

Hinduism, Islam and Sikhism are the widely practiced religions in India and Pakistan. These religious ideologies pre-existed in the people. India, that is a country of more than 1.2 Billion people, according to Census 2011 (See: Census Bureau India, 2014), more than 97% of the population in India believe in religion. 78.35% of the population of India practices Hinduism, 14.2 % follow Islam, Christianity, 3.6%, and Sikhism 1.9% (Ghosh & Singh, 2015).

Similarly, in Pakistan, according to statistics, more than 96% of the population follow Islam (CIA Factbook, 2015). Immigrants from India and Pakistan, when migrate, they also carry their religion with them. While their stay in the UK, they want to practice their religion, and they want their children should also follow the same traditions (Ghuman, 2000). Though the studies have also found discrepancies, for example, in study by Lindridge (2010) it was explained that the children of Muslim parents tend to challenge the status quo imposed by their families. And they were willing to exert more energy in this regard as compared to the Sikh and Hindu participants. This can also be inferred that Muslim parents exert more influence on their children to follow the Islamic belief system, while Hindu parents are relatively more supportive in adapting to the mainstream cultural values (Lindridge, 2010).

Religiosity is one's level of commitment to the belief in the divine and the importance of importance religion in life (Burroughs & Rindfleisch, 2002). Religion provides guidance for the day to day affairs for those who have strong religious ties (Heaven, 1990). Religiosity can be measured through a number of ways; however, the centrality of religious belief in one's life is considered the most important measure. For example, Putney and Middleton's (1961)

developed a six-item Religious Importance Scale (RIS). While Alport and Ross (1967) introduced the concepts of intrinsic and extrinsic religiousness. Gorsuch and McPherson (1989) suggested the revision of the original scale. Cohen et al., (2005) conducted a study on a sample Catholics and Protestants, found that intrinsic and extrinsic religiousness was applicable in the Protestants groups and its applicability was limited in the Catholics, and noted that since the measures were developed in the predominantly Protestant world; therefore, it is more suited for use in the Protestant subjects. Based upon this argument, since this study involved Muslims, Hindus and Sikh religions, therefore, it was important for this study either to develop its own measure or to use an already developed and tested measure used for the South Asian people.

This study uses the frequency of visits to places of worship like Temple, Gurudwara or mosque to as a proxy of religiosity. For example, Lindridge (2005) while studying the religiosity of South Asians, favoured using frequency of visiting the worship places as a measure of religiosity, since it is more associated with a person belief in the divine concepts. Moreover, he believed devout individuals are tended to visit the places of worship more often than the less religious people.

According to Gattino et al., (2016) religious affiliations of immigrants, when it is different from the mainstream population may have varying influence on adapting to the mainstream culture. This favours the argument here that religious identity becomes sometimes stronger source of identity than ethnicity. For example, Cleveland, et al., (2013) found difference in cultural adaptation of Lebanese Muslim immigrants in Canada as compared Lebanese Christians in Canada. Where those immigrants who followed the religion of the mainstream population were more acculturated to the host country's culture, on the contrary, the Lebanese Muslims exhibited stronger ties to their home culture. The literature in there is little discussion on the way religious affiliation works. therefore, it seeks the role of

Majority of the South Asians in the UK practice a religion that is different from the mainstream population, and most of them belong to either Hinduism or Islam (Lindridge, 2010). These divergent religious beliefs may overlap with ethnic identity, which can further lead towards weakens the ties with the host culture (Jain & Forest, 2004). This study uses religious identity (Muslim and non-Muslims) and neighbourhood (Ethnic and non-ethnic) as situational factor influencing behaviour and consumption. The South Asian population in the UK is divided into two main religious groups. Muslims form the largest religious group in the UK, while the other large group is of Hindus, followed by Sikh and Christians. This study aims to explore how the religious identity influence varies, what role religious identity plays in explaining the acculturation and consumption.

The immigrants from South Asian countries may live in ethnic neighbourhood or they may be living in a non-ethnic neighbourhood. Studies have explained that social surroundings people play a vital role in the acculturation (Birman, Trickett, & Buchanan, 2005; Luk et al., 2013). This study aims to investigate, to what extent the ethnic or non-ethnic neighbourhood help explaining the acculturation and consumption of the South Asians in the UK.

Based upon the above discussion, acculturation and factors influencing the acculturation and consumption are examined with the help of available literature. It is argued that length of stay, religiosity, age and income have an influence on the acculturation and consumption.

1.3 Motivation for study

According to ONS, Black and Minority Ethnic (BAME) contributes more than 10% of the population, and it is expected to grow in the future. This study is conducted to explain the acculturation and the food consumption of the South Asian immigrant population in the United Kingdom, who contributes approximately 50% of the BAME population in the UK.

There is no dearth of studies on the immigrant population and acculturation. However, these studies have predominantly addressed the consumer acculturation issue mainly in the USA, that is a country of immigrants by its very nature. The USA has its own cultural value system that may be different from other countries in the Europe. Since, during the acculturation immigrants influence and get influence from the host society; therefore, these studies may have limited generalisability. The US studies are more concentrated around the Hispanics/Latinos, (see: Peñaloza, 1994; Penaloza and Gilly, 1999; Oswald, 1999). The Hispanics in the USA are different from the South Asian Diaspora in the UK, in terms of religious beliefs and the value system (Caetano & Clark, 2003; Suinn et al., 1987; Twenge & Crocker, 2002). The migration in the UK has been taking place for more than 50 years, and ethnic minorities have created subcultures of their own in the British society. These ethnic groups have distinctive traits, habits and consumer behaviour; very few UK studies have been conducted to understand the consumer acculturation of ethnic minorities in the UK (Emslie et al., 2007). Therefore, for the businesses, it is relevant to explore the potential and ways to target the substantial and growing market segment.

The South Asian diaspora is perceived differently from the mainstream culture as well as from other ethnic groups in the UK (Vijaygopal and Dibb, 2012). For example, they tend to live together with their extended family. The statistics have shown that nearly 50% of Pakistanis and Bangladeshis are likely to live in a household of more than four people (ONS, 2012). Whereas, this ratio is 16% of the White British, and for African and Afro-Caribbean ethnic groups it is 16% and 24% respectively (Platt, 2014). A TV show on Sky TV (previously on BBC), *The Kumars at No. 4* portrays a typical Indian family, where three generations living in a one household. It is also observed that the South Asians care a lot about having families with both parents. A report by “*The Centre for Social Justice*” (2013) suggests that for the Black and White groups, having dad is a luxury not a necessity. While

the South Asian in the UK, form their families, mostly through marriage or the civil partnership¹.

Despite the large size and distinctive in nature, there are limited studies were conducted explaining the consumer behaviour of ethnic minorities. However, there is significant evidence that emphasised the importance of investigating the acculturation and consumer behaviour of ethnic diaspora in the UK (Burton, 2002; Huang, Oppewal & Mavondo, 2013). Therefore, it justifies conducting a study on ethnically based marketing strategies by targeting the South Asian community in the UK.

According to ONS currently 14 per cent of the UK population are from ethnic minorities, and this population has shown a growth rate of 80% in past few years as reported by UK based think tank *Policy Exchange* (Sunak & Rajeswaran, 2014). The think tank further reports that one in four children under the age of ten in the UK is already from a minority group and over the next few decades, the proportion will continue to rise; and by the end of 2050 BAME (Black and minority ethnic) population will be one-third of the whole population in the UK. These ethnic minorities are domiciled in the major metropolitans of the UK (Stillwell & Hussain 2008). London is the largest metropolitan area in the UK and represents the true multicultural society. London has 3.3 Million population belongs to BAME, and over 300 languages are spoken in London schools with Bengali, Gujarati, Punjabi, Cantonese and Mandarin most common (Peterson & Warwick, 2014). The Census 2011 statistics reveal that, immigrants from the south Asia represent the largest proportion in BAME population in the UK. There exists a scant literature about the consumption and acculturation of the South Asian immigrants in the UK. Therefore, it is worthy of investigation to explore the consumer behaviour of the South Asian population in the UK.

¹ Indian 68%, Pakistani 61%, Bangladeshi 62%, White 53%, Black African 38%, Black Caribbean 28%, (Source ONS, Census 2011)

It is not only the size of South Asians in the UK; they also represent a large market potential for the businesses. It is claimed that the ethnic minority population in Britain is large while untapped market segment (Nwankwo and Lindridge, 1998). The BAME consumers are estimated to earn up to £156 billion after tax income every year (Shandwick, 2007).

Considine, (2003) is of the view that the South Asian population in the UK is “*early adopters*” of technology, and they have a high level of brand-consciousness. A report published by the Institute of Practitioners of Advertising (IPA) discloses that the South Asian in the UK population has a higher percentage of the mobile phone and internet access as compared to their White counterparts. (IPA, 2004). Fletcher, (2003) noted that the South Asians have a high degree of status and conspicuous consumption, which presents a significant opportunity for marketing.

The prior research in the field of ethnic minorities has more focus on the ethnic identity and acculturation (see: Laroche, 1998; Cleveland, et al., 2009). A limited attention was given on the constructs like Religion and religiosity while studying the consumer behaviour (Burton 2002; Lindridge, 2010). While, the religious affiliation is an important determinant of consumer behaviour and it influences what a person eats, what a person wears, what they celebrate (Izberk-Bilgin, 2012). Moreover, religiosity, the degree of adherence to a particular religious belief may also influence consumer behaviours, for example, shopping orientation, food consumption, store choice and advertising effectiveness (Michell and Al-Mossawi, 1995; Mokhlis, 2006; Moschis & Ong, 2011). Therefore, it is important to include religious affiliation and religiosity while explaining the ethnic identity. Hence, the current study fills the gap in the relatively less developed literature by investigating the consumer behaviour of British Asians. Similarly, the acculturation literature, though recognises the influence of neighbourhood (Birman et al., 2005; Letki, 2008); however, there is little empirical evidence on the role of neighbourhoods in consumer studies.

1.4 Research Questions

Studies on diasporas have gained significance in contemporary acculturation scholarship, particularly in the last 25 years, e.g. (Penaloza 1989; Penaloza and Gilly 1999; Oswald 1999, Askegaard, et al., 2005; Kjeldgaard, Askegaard, 2006; Üstüner and Holt, 2007).

Acculturation of immigrants has been studied from a verity of angles by the social scientists. Some studies consider the cultural, demographic and psychological variables from a global perspective (Cleveland and Laroche, 2007) individual identity (Cleveland and Laroche, 2007; Laroche et al. 1998; Cleveland et al., 2011); marginalization (Chiswick and Miller, 2011). In some studies specific focus has been given to the degree of acculturation and consumption experience (Bahl and Milne, 2010), media narratives (Karim, 2003); political involvement in the home/host countries (Sheffer, 2003) and ethnic and religious influences (Kokot, Tölölyan, and Alfonso, 2004; Podoshen, 2006). Based upon the existing literature and research gaps the following research questions are developed.

1. To what extent acculturation influences the ethnic and mainstream food consumption in the South Asian diaspora of the UK?
2. What factors influence the level of acculturation in the South Asian diaspora of the UK?
3. To what extent the acculturation mediates the relationship between personal demographics and food consumption
4. To what extent the boundary conditions like religious affiliation and type of neighbourhood affects the relationship between personal characteristics, acculturation and food consumption.

1.4.1 The research objectives

In order to address the objectives discussed below, following research questions were developed. It has been observed in past studies (Laroche et al., 1996; 1997; 1998; Kim et al., 2001; and Cleveland et al. 2009) consumption is greatly influenced by acculturation. However, there is little understanding, that to what extent level of acculturation influences home and host country consumption. This study attempts to explain the influence of varying degree of acculturation at the individual level on the food consumption of South Asian immigrants in the UK. The research objective was phrased as:

1. To investigate the role of acculturation is making food choices from the home and the host culture

It is explained in the section 2.1 that acculturation immigrants do not follow the similar pattern of acculturation. Some people tend to adapt themselves to the new cultural environment at a faster pace than the others. There is a considerable evidence that acculturation greatly varies within a particular ethnic minority group on the basis of their demographic characteristics (Schwartz et al., 2010; Ghuman, 1998; Alvarez, et al., 2014; Penaloza, 1994). However, there is a lack of understanding that what factors influence more than the others. Moreover, there set of variables were limited to age, sex or income only. The marketing literature, though incorporates religion as an important factor (Burton 2002; Lindridge, 2010); however, there is scant literature available on the relationship between religiosity and acculturation.

Using empirical evidence from the previous researches, this study attempts to validate and expand the influence of personal demographics, (length of stay in the host country, religiosity, age, and income) on the acculturation in the context of South Asian immigrant consumers in the UK. Consequently, the research objective is framed as:

2. To investigate the relationship between personal demographics (length of stay, religiosity, age and income) and acculturation of the south Asian diaspora in the UK

In the line with the previous two objectives, it is likely that acculturation has a mediating effect between personal demographics and food consumption. The central idea behind this effect is that the acculturation provides a mechanism through which antecedent (demographics) on a given outcome (food consumption in this case) are influenced by an internal transformation process (Baron and Kenny, 1986; Venkatraman, 1989). The studies in consumer behaviour literature explain that personal characteristics of consumer influence the consumption. Nevertheless, a little attention was given to any mediating variable, particularly acculturation. Therefore, this study attempts to explore:

3. To explore that role of acculturation in providing a mechanism or contingency for the interaction of personal demographics of immigrants and their food consumption

It is discussed earlier that there is a logical rationale for using some variables, such as religious affiliation or the type of neighbourhood, should affect the strength and/or direction of the relationship between personal demographics and acculturation. Identifying such boundary conditions provides a deeper understanding of the focal relationship and enriches the theories (Fawcett and Waller, 2011); moreover, it can help the researchers to evaluate the robustness of their studies (Goldsby and Autry, 2011). It is believed that “*by predicting interaction effects...our confidence in a theory...is bolstered*” (Leavitt et al., 2010, p. 660). In the research methodologies, these boundary conditions or interactions are also referred as “*moderators*” (Goldsby, et al., 2013).

This study aims to measure the moderating effect of neighbourhood and religious affiliation on the relationship between personal demographics and acculturation. The literature has shown inconsistency regarding the influence of personal demographics like age, income or length of stay on acculturation. For example, according to Padilla (1986) age positively predicts adaptation to the host culture, on the contrary Beiser et al., (1988) are of the view that with increasing age, adaptation to a new culture become more difficult. Such variation suggest the role of moderating variables, Johnson, (2007) and Luk et al., (2013) also proposed the role of boundary conditions in acculturation studies.

The research studies have emphasized the role of religion in determining consumer behaviour (e.g. Siev, et al., 2010; Jamal & Sharifuddin, 2015). Nevertheless, there is little insight on the nature of the influence of religion. This study proposes that the religious identity or the religious affiliation provides a boundary condition through which personal demographics influence the acculturation and food consumption. On the similar basis explained earlier, for the religious identity, this study aims to investigate the role of neighbourhood type (ethnic or non-ethnic) on the relationship between demographic factors, acculturation and food consumption, and states that:

The research objective states:

4. To explore the role of religious identity (Muslim or not-Muslim) and Neighbourhood (Ethnic or Non-ethnic) as a boundary condition, that affect the strength of the relationship between personal demographics and acculturation as well as between acculturation and the food consumption.

1.5 Contribution

This study intends to make a number of contributions in consumer behaviour of ethnic minorities, particularly South Asians in the UK. These contributions are theoretical, as well as empirical.

Theoretically, this study contributes in the relationship between culture and consumer behaviour by suggesting to revisit the antecedents of acculturation and looking beyond the length of stay in the host country and income. Consumer behaviour literature explains linear relationship between personal demographics and consumption, the proposed study extends this knowledge introducing culture as a contingency variable in this relationship. Most importantly, the study emphasises that cultural adaptation is not a straightforward phenomenon; certain boundary conditions may accelerate or decelerate the adaptation process. Specifically, the thesis provides empirical evidence on the moderating effect of religious identity and neighbourhood. There are some studies used the religious identity or the neighbourhood as moderating variable (e.g. Hooghe, et al., 2009; Luk et al., 2013; Ouarasse et al., 2005), explaining the moderating influence. However, these studies investigated the moderating effect of religion on education attainment, work success and substance use. However, there is little evidence of its effect on the food consumption.

Secondly, this thesis extends the acculturation theory by providing empirical evidence on the impact of an individual's strength of the religious beliefs on acculturation. Specifically, the study provides empirical evidence on the extent to which religiosity influences the acculturation. Due to the relative newness of the consumer acculturation approach, empirical application of the concept has been limited. This study expands the consumer acculturation model by offering the moderation effect on the relationship between culture and consumption.

Thirdly, this study contributes to the literature on acculturation by examining the relative impact of various demographic factors (Length of stay, religiosity, age and income) on consumer behaviour. Studies in the past have explained a number of factors influencing the acculturation and consumption. However, there is little knowledge about the relative strength of the factor. Therefore, it is important to see whether, for example, the Length of stay is a stronger influence than Religiosity, or vice versa.

Fourthly, this study tests the applicability of the acculturation model in the context of South Asian immigrants in the UK. The most of the studies in the acculturation theory were conducted in North America, particularly in the USA and its generalisability was remained questionable for the various ethnic groups (Gentry, et al., 1995). Suinn et al., (1987) developed a measure for acculturation of Asian immigrants, generally referred as SL-ASIA, because they are of the view that, due to cultural variations across the different ethnic groups, it is imperative to develop a different scale for different ethnic groups. Similarly, to measure the acculturation of Asian immigrants, Kin and Hong (2004) modified a predeveloped psychometric measure of acculturation by Kim, Atkinson, and Yang (1999). Based upon the evidence, it can be argued that the generalising the results obtained from one ethnic groups on the other ethnic groups in the diaspora settings is questionable.

From the point of view of South Asian ethnicities in the UK, the results from this study can be used particularly for the South Asian diaspora in the most parts of world. It is evident that English speaking world, particularly, UK, USA, Australia, New Zealand and Canada are the most popular destinations for the South Asians. For example, as it is explained earlier, in the UK, South Asians make the largest immigrant group. Similarly, according to US Census Bureau, the Asian population in the US is the largest ethnic groups after the Black Americans, in it grew 43% from 2000 to 2010. Though, in America, Asians include all people from Asian, including Chinese and Far Easterns; however, the people from Indian origin has a

considerable proportion in ethnic American population. Moreover, according to Statistics Canada (2010), more than 700,000 people from Indian origin live in Canada and this is the fastest growing population group amongst all. Since, these groups share similar heritage culture; therefore, the lessons learned from this study can be applied to the South Asian ethnic communities, living in the other countries of world.

Referring to the ethnic communities other than the South Asian, the applicability of findings from the current study is more limited. Since, the study uses the concepts of Religiosity and Religious Affiliation, and a large part of South Asian community in the UK belong to Muslim community. The results may be generalised for the ethnic communities migrating from the Muslim countries e.g. Saudi Arabia, Iran, Turkey, Lebanon, Morocco etc.

A number of studies has called for assessing the effect of a wider range of demographics on acculturation (see: Carpenter et al., 2013; Cleveland et al., 2009). Therefore, this study expands the literature about the acculturation of the South Asians living in the UK in particular and in the other countries like US, Canada and Australia etc. in general.

This study also aims to make managerial contributions for marketing professionals; this can help them develop marketing programmes to attract the right audiences, for example, segmentation, promotion, advertising and distribution. Theoretically, the market segments are based on ethnicity either British White or British Indians. While assuming dynamic nature of ethnicity due to acculturation, this study can contribute to developing a segmentation profile for highly assimilated, integrated and separated South Asians in the UK. For the retailers, this study can contribute towards selecting a suitable product mix at the retail store to provide a more informed level of service in the retail stores.

1.6 Structure of the thesis

The whole thesis is divided into eight chapters (see: fig 1.1). A brief description of the contents of the chapters is as follows.

Chapter one: This chapter introduces the research background and set the bases of conducting this study by explaining the importance of the current research. It also presents research questions, the main objectives and the intended contributions of the study.

Chapter two: The literature is divided into two chapters; the first chapter is about the acculturation theory. Since acculturation is the main theory used in this study, therefore, a detailed account of the development of acculturation thought is provided.

Chapter three: This is the second chapter of literature review. The rational behind having another chapter is to discuss the cultural issues relating the South Asia and the South Asian people in the UK. It provides data about the diaspora in the UK, and exhibit their sizable presence in the UK. It also explains the differences in cultural values of the home and the host culture. Since the consumer behaviour is explained with the help of food consumption, therefore, this chapter sheds light on the importance of food in culture.

Chapter four: The chapter four presents the conceptual model and the theoretical framework derived from research objectives referred in the first chapter of the thesis. The construction of specific relationships among the variables is hypothesised in this chapter.

Chapter five: This chapter provides an explanation of the methodology employed in obtaining the required sets of information for this study. This chapter is divided into six major areas of methodology, including: research approach, the research design, data collection method, measures of reliability and validity and the proposed data analysis with hypotheses testing.

Chapter six: This chapter is aimed to analyse the data by ensuring the reliability and validity of the data. The hypothesised relationships are tested and the results of the relationships are presented using SEM.

Chapter seven: This chapter provides a discussion on the key finding in the chapter six. The directed relationships in the proposed model as well as mediated and moderating relationships are explained.

Chapter eight: The chapter provides conclusion on the research questions raised in the first chapter, with their implications for theory and practice. This chapter also highlights the contributions of the present study as well as the limitations of with some guidance for future research.

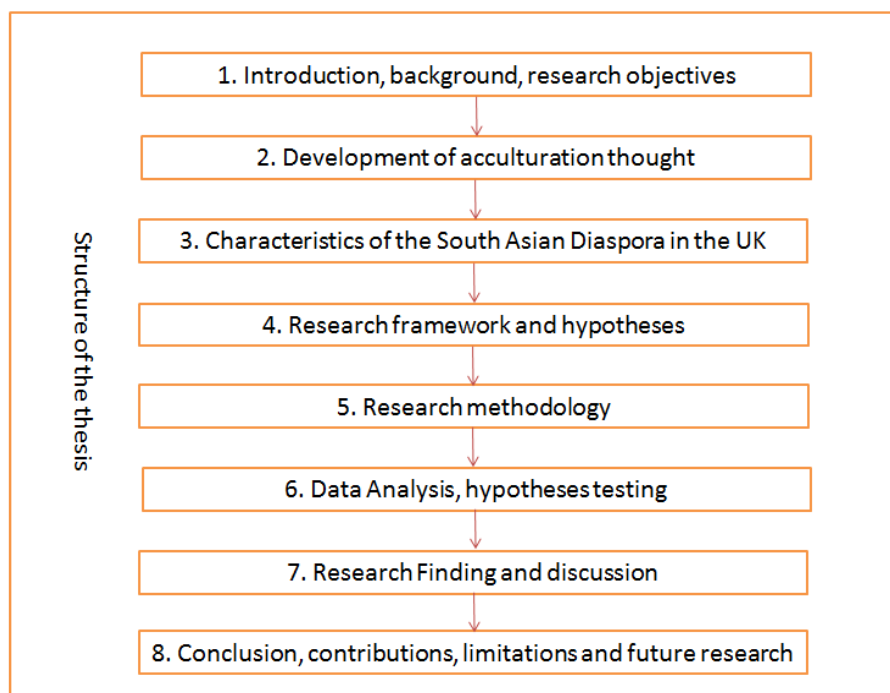


Figure 1.1: A brief outline of the chapters in the thesis

1.7 Chapter Summary

This chapter has presented a general introduction of the research study with its background, some major research themes, and rationale and research objectives. In the beginning, it explains the significance of the role of culture in consumption. Then, after reviewing some empirical investigation, it specifically explains the cultural consumption concerning the South Asian in the UK. Since these immigrants get influence by two distinctive cultures at the same time, therefore, it explains the impact of acculturation in determining food consumption. Then the research questions, research objectives, and contribution of the research were discussed. In the last section of the chapter, the structure of the thesis is explained. The next two chapters present a review of the literature on acculturation theory, cultural values of South Asian societies, characteristics and consumer behaviour of the South Asian diaspora in the UK.

Chapter II: Literature review:

2.1 Introduction

This chapter aims to discuss the theory of acculturation and its development since its introduction in the academic field. Firstly, acculturation in the popular culture of South Asian diaspora is discussed to express the importance of this concept in ethnic minority literature.

After that the contribution of major theorists in the acculturation is divided into four sections, each covering a different time period. The first wave starts

2.2 Development of acculturation thought

“You know my windswept, bewildered parents in their dusty Indian village grab standing in the open doorway of a 747, blinking back the tears of gratitude and heartbreak as the fog cleared to reveal the sign they had been waiting for, dreaming of, the sign planted in tarmac and emblazoned in triumphant hues of red, blue and white, the sign that said simply, Welcome to Britain!”(MeeraSyal, Anita and me, 1997: p.3)

Immigrating to the Britain “the promised land,” is a dream of many people living in South Asia. They want to come here for financial gains, exploit the opportunities and want to go back to home. This can be a simple story of the first generation migrating in the UK, as in the case of the protagonist of *Brick Lane* by Monica Ali, while second and coming generation may have different stories. For the first generation, the UK may not be their home. They may consider themselves as homeless. However, for those who were born in the UK, within immigrant's families, the feeling of homelessness should not prevail for them. Karim the protagonist of *The Buddha of Suburbia* (1990) narrates, “*My name is Karim Amir, and I am an Englishman born and bred, almost*” (Kureishi, 1990: p. 3). He and his father pass through different experience as members of the Diaspora. His father saw himself a person with no home, neither India, nor England, he entangles here and there, between India and England. While Karim is not homeless like his father, but his identity is more fluid. He carries one

home with him while yearning for the other. He impersonates. He mimics not for his survival as an immigrant, rather he aggrandizes, and he mocks his identity. He belongs to a generation who is in-between, never at someone's place. Sometimes, he is in Rome, while behaving like Romans, but not actually Roman by himself (Pataki, 2011). Karim seems fully acculturated to the British cultural pattern. However, he suffers from an identity crisis at many places, as he mentions, "*Americans think he's a Brit; the Brits think he's an Indian; Indians think he's all Westernized*" (Kureishi, 2001).

Every immigrant comes across the question of adaptation to the culture of the country of residence. For some people the question is simple and straightforward. On the other hand, it may be the most important issue of life as an immigrant. This adaptation, sometimes broadly referred as "acculturation" is embedded in the history, religion, language and other cultural values like attitude towards gender roles, family and brotherhood, orientation towards time, consciousness towards status and even work habits.

Acculturation of the South Asian Diaspora remained a subject of study in the field of social science (Emslie, et al., 2007). Because the British culture and the South Asian cultures are divergent from each other, rather at some points they become opposing to each other. It can cause confusion for those South Asians who were born and raised in the UK, for whom the UK is their home. They cannot speak the language their parents or grandparents speak. They see their cultural values from a different perspective as compared to their parents. Once they have come to the UK, faced multiple cultural shocks and severe cultural clash. Instead of learning the "*new British way*" they may continue their lives in their conventional South Asian way (Pataki, 2011).

For example, honour and shame still an issue for the South Asians living in the society like the UK. According to a report in The Guardian on 25 October 2009, Tracy McVeigh, (Chief

reporter) points that honour killing and forced marriages are not uncommon in the UK.

Women are killed or forced to suicide as a result of bringing shame to the family, referring to police estimates, it is reported that *“Women aged 16-24 from Pakistani, Indian and Bangladeshi backgrounds are three times more likely to kill themselves than the national average for that age, and it is impossible to tell what pressures some must have been under.”*

This shows a situation clearly shows that many immigrants, who might have even “naturalized” may stick to their own traditional values. On the other hand, immigrants from south Asian origin have also shown a high level of adherence to the British cultural system. They are performing in all walks of life in the UK and contributing to the society in a very positive way.

Acculturation of the South Asians in the UK, this whole journey is studied under the theories of “acculturation,” in the following section. A brief overview of development of thoughts in the field of acculturation is discussed. This section looks into the historical development of the acculturation theory ranging from the 19th century, to the more recent developments in 21st century.

2.3 Brief overview of acculturation theories

In social sciences, there is a long tradition of studying acculturation; it was a domain of anthropologists in its early time period anthropologist like J. W. Powel (1883) and Sarah E. Simons (1901c, 1901a, 1901b, 1902) made a major contribution towards this discipline during those times. Their studies were more focused on cultural learning of one social group from another cultural group of some higher status within one social unit. Though, society has changed to a great extent since then; however, acculturation studies always cantered the transmission of perceived higher status social groups to lower status social groups. After that it entered into the domain of sociologies like Robert E. Park (1921), Robert Redfield and his

colleagues (1937) contributed development in acculturation theory from assimilationist perspective. Park got fame with his popular “melting pot” theory and believed all immigrants in the USA will assimilate to one culture, he suggested

“.....American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. . . .” (Park, 1921)

It was beginning of the idea of multiculturalism and pluralism, though this idea remained under strong criticisms, particularly politicians and academics in political sciences, Daniel Moynihan and Professor Glazer Nathan, who wrote extensively against the notion of multiculturalism and emphasized “American ethnicity,” it also passed through evolution and Glazer (1997), mentioned in the early sections of his famous book, “A Multiculturalist with Regrets,”

"We Are All Multiculturalists now are not a phase we can embrace wholeheartedly, and I hope my own sense of regret that we have come to this will not escape the reader."

Acculturation remained a topic of interest of anthropologists, after the contribution from J.W. Berry, study of acculturation came under the domain of psychologists, he with his colleagues, presented the famous model of “acculturation” strategies or stages a person pass through during his or her cultural contact in a host society; he refers to the country a person migrates to after leaving his or her own country, the home culture. Extant literature on acculturation explained acculturation with assimilation perspective, while Berry’s model of acculturation explains that acculturation is not one-way traffic that a person in a new country will forget one’s own culture and start practicing culture of the host country, as mentioned Quincy Adam, the 6th President of USA, (as cited in Berry, 2008):

“The whole continent of North America appears to be destined by Divine Providence to be peopled by one nation, speaking one language, professing one

general system of religious and political principles, and accustomed to one general tenor of social usages and customs”

These thoughts reflect on the understanding of acculturation in the past, where acculturation was considered as a vehicle for adaptation of immigrants into on culture. Berry and his colleagues argue that a person may learn and adopt a new culture, when he or she migrates to another society. However, the person may want to maintain one’s home culture in the host society (Kwak and Berry, 2001). They also added that cultural exchange was not from the host to home culture, rather cultural contact may lead to cultural and psychological change in both the parties (Berry, 2005). According to this model, a person who migrated to another culture, may end up with one of four outcomes of acculturation, these outcomes are separation, integration, marginalization and assimilation. Before the work of John Berry, acculturation was measured in terms of cultural changes in a group of people as a result of cultural encounter, Berry extended this thought and added to the psychological dimension to acculturation that deals with psychological changes and outcomes of these changes as a result of acculturation.

Berry’s work received enormous attention, and his model was used, tested and criticized widely by other social scientists. There was a great deal of literature produced using this model, and the model was applied in the field of Marketing with reference to consumption (Askegaard, et al., 2005; Jamal and Chapman 2000; Jamal 1998; Kwak and Berry 2001; Rajagopalan and Heitmeyer,2005). Another development in this thought was brought by Hermans and Kempen (1993; 1998) and later by Bhatia and Ram (2009) who questioned linearity of the acculturation model put forward by Berry and his colleagues. According to Hermans and Kempen (1993) a person may wear more than one identity at the same time because of hybridity; they referred to it as Dialogical self. In Berry’s model, there was a little

space of hybridity, though one may argue that integration in Berry's model refers to a similar phenomenon, however, integration was a more static state of being, and it assumes that the person who is integrated, is bi-culturalist and tends to consume both cultures equally, at one point of time.

Acculturation model was applied and tested with respect to the various ethnic settings in different parts of the world. However, USA, being one of the most diversified countries in the world, was selected as a case study of acculturation of various ethnic minorities (Oswald 1999, Shanmuganathan, et al.,2004; Khairullah and Khairullah, 1999; Seitz, 1998; Stayman and Deshpande, 1989) with a focus of Latinos in US, Chinese, Africans and especially Indians. Like US, social scientists also studied acculturation with references to other nationalities, like Indians in the UK, Africans in the UK, Icelanders in Denmark, and lot more. Many of these studies uses acculturation in the context of consumption, for example Cleveland and Laroche and Cleveland et al (2007, 2011); Penaloza (1989; 1994) Penaloza and Gilly (1999); Oswald (1999); Askegaard, et al., (2005) and later Üstüner and Holt (2007). They explain that a consumer may take various identity positions and may project different, even conflicting identities at one time. These researchers tried to add into acculturation theory by explaining how consumption experience contributes in identity projects.

The following sections of the chapter is a detailed account of these theories and contributions from the acculturation studies.

2.3.1 First wave of acculturation

Though there have been some studies about acculturation, however, these studies were more focused on assimilation, particularly the work published in "American Anthropologist" and "American Journal of Sociology" by Powel (1883) and Sarah E. Simons (1901c, 1901a, 1901b, 1902, 1901d), Powel referred to acculturation more in terms of how children learn

about cultural values from parents, but there was a little emphasis on acculturation from the ethnic minority point of view. Simons is of the view that assimilation is the most important sociocultural fact. All advancements in human civilization are caused by assimilation. She refers to it as "cross-fertilizations of culture." Simons extended her work with the historical account of assimilation as well, where society is divided into ruler and subordinate ethnic groups as the case of Helots of Sparta and Dorian. She is of the view that agglomeration is a major cause of assimilation, when a subordinate class tries to assimilate the ruler class. After the conquests when the social order is established, different ethnic groups find themselves closer to each other in terms of cultural values. Things are different before the conquest; they see each other as aliens and have a hostile attitude. She does not explain the process of ethnicity formation; however, she refers to an ethnicity as "*a population having a common language and literature, common custom, and common consciousness of rights and wrongs*" (Simons 1901a)

Assimilation with reference to US was also discussed in her later studies, for example, Simons (1901c) where she differentiates social assimilation in America from any other part of the world in history. First of all, magnitude of assimilation was very large, at the same time. This assimilation was not a result of any conquest or a war, so people coming to America spread all over the country and could not resist assimilation because they were not living in compact ethnic enclaves and they themselves wanted to develop the new habit while drop the old ones. Assimilation can be active or passive, Weatherly (1911) refers it "denationalization and of the view that it may be coercive or voluntary, when this process is patronized by governments, assimilation is more coercive. For example, in Russia, Russian policy towards Siberia and Turkistan was far more coercive, and they made strenuous efforts to assimilate their subject. While in America's assimilation, as stated earlier is a more passive, person assimilates with their own choice; however, America has some other issues regarding

assimilation. Different ethnic groups have different tendency to assimilate, there are variations among Caucasians, Chinese, Africans, and the Indians. According to Schwartz et al., (2010) a non-white immigrant in a white majority country may face more difficulties to acculturate as compared to a white immigrant.

Thurnwald (1932) added another account in the theory of acculturation, he was of the view that surrendering to the powerful nation is not the true case always, though we see some examples like in Egypt, where Egyptian surrendered their language to Arabic, but in some other situations, during early Middle Ages, the Nordic Warriors lost their language in Kiev (Russia), Normans was not different, they did the same when they conquered France and Sicily during the same time period. They took native wives and procreated a mixed race, and they lost their own ethnic identity. Thurnwald also added that, studies in acculturation generally consider cultural assimilation from one direction that powerful ethnicity would dictate their own culture to the subordinate ethnicity or subordinated ethnicity would admire culture of the power and will adopt voluntarily. However, first time it was discussed that the conquerors may also surrender to the culture of their subordinate ethnic group.

Social scientists of the late 19th and early 20th century viewed acculturation from different perspectives. Some scientists have attempted to explain cultural assimilation from a biological perspective (Mayo-Smith, 1894; Greef, 1903), while others viewed it as part social stratification based upon status (Simons 1901a; Simons 1901b), at the same time, it was also studied with reference to various ethnic groups in a country, for example, Weatherly (1911) and Simon (1901c). Thurnwald (1932) studied the term acculturation and studied this process with reference to immigrants coming to the USA and referred it as a process of adapting to the new conditions. He described that the cultural learning can go both ways for the less powerful ethnic group to more powerful group and vice versa.

There was a common understanding that assimilation is the result of inter-racial marriages, so acculturation, to some extent, is a biological and natural process (Mayo-Smith, 1894).

Achieving equilibrium and harmony with the environment is one of the major objectives of living organisms; this idea in the social sciences was borrowed from biologic sciences, where adaptation to the land environments is crucial for living organisms. Social equilibrium is a, however, more complicated problem than in biologic sciences (Greef, 1903), where in natural sciences, only external environment changes and internal moments remain unchanged. And in social sciences, both internal and external environment changes, and it becomes even more difficult for individuals to maintain equilibrium. Particularly for an individual or group of people when they emigrate from one place to another, disequilibrium becomes even more complex due to new physical and social environment. Immigrants experience both social and psychological changes and need for achieving equilibrium becomes even more important. Here a point should be added that the need for achieving harmony may be different for immigrants who emigrated voluntarily and for those who experienced exclusion from their homeland or some other country.

In a new cultural system, immigrants come across with a new set of individuals, new set of rules, values and behaviours, take an example of people from Basque country who immigrated to Colombia. These people have been looked down upon by other Spaniards, or at least, they were considered odd (Kasdan, 1965), these Basque people when they emigrated to Colombia, they exhibited more entrepreneurial behaviour than the other Spaniards. Hagen (1962) refers it as *status anxiety, status withdrawal and social blockage*. In a new environment, when these people were given opportunities, they not only adapt to the environment well but also made full exploitation of the situation to achieve economic and social success. McClelland (1961), views this situation, even in more social terms, and considers that in such a situation, social success is even more valuable than the economic

success, and rejects oversimplified psychology of the “*profit motive.*” *motive*”. Subject of Hagen (1962) and McClelland (1961) was not to study, assimilation, rather they made a contribution in terms of pre-emigration condition and its influence on post-emigration strategies.

2.3.2 Second wave of acculturation studies

The Second wave of acculturation studies started with the memorandum written by Redfield, Linton and Herskovits (1937), which recognized the importance of studying acculturation and were assigned to study “acculturation” by Social Science Research Council (SSRC) in the USA. The committee outlined a memo and devised useful guidelines to study acculturation. First time devised a comprehensive definition: “*Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups.*” They proposed that cultural change, and diffusion may be aspects of acculturation, while assimilation is a phase of acculturation.

The studies in the past viewed acculturation as a uni-directional process, while the first-time Redfield et al., (1937) explained it as a two-way learning process. They defined types of contacts for the proposed study that if the contact was at individual level or the group level; was the contact friendly or hostile, and complexity of material culture of the both groups. They also suggested that to study acculturation, one could also explore the situation in which contact was made, for example, if the contact was voluntary or compulsive. In their proposed study, the process of acculturation was divided into *selection, determination, and integration of traits*, while outcomes of acculturation may be acceptance, adaptation or reaction in the form of “*contra-acculturative movements.*”

As a result of proposed study by Redfield and his colleagues, SSRC added psychological dimension to acculturation. Before this, acculturation was the domain of majorly anthropologists and to some extent, sociologists. It was identified that there is a need to explore the phenomenon of acculturation and to find out its applications (Barnett, et al., 1954). It was found that there is much more emphasis on the structure of acculturation, and process of the concept was neglected. They provided a comprehensive definition of acculturation, and stated;

“Acculturation is a culture change that is initiated by the conjunction of two or more autonomous cultural systems. Acculturative change may be the consequence of direct cultural transmission; it may be derived from non-cultural causes, such as ecological or demographic modifications induced by an impinging culture; it may be delayed, as with internal adjustments following upon the acceptance of alien traits or patterns; or it may be a reactive adaptation of traditional modes of life. Its dynamics can be seen as the selective adaptation of value systems, the processes of integration and differentiation, the generation of developmental sequences, and the operation of role determinants and personality factors”

Acculturation is a product of cultural contact of two different cultures. New culture may be adopted by newly arrived immigrant group, at the same time, it may be delayed or newly emigrated person/group may integrate with the new cultural system, while they adopt some values of new culture at the same time they can maintain their own culture too (Vogt, 1957).

This process of acculturation may be rapid or slow, in some situations after contact acculturation happens to pass through its stages very rapidly, while in some situations, the members of two societies may remain in contact for a long time yet remain isolated from each other (Sanford, 1974). For example, the Chinese ethnic group in Thailand fused with the society, without maintaining their identity, on the other hand; Hispanics in USA present a different scenario, where they did maintain their identity (Zenner, 1967).

Non cultural cues, for example, ecosystem, and change in demographic characteristics, can also contribute towards acculturation. Environment is a set of resources; it becomes important

for people who move to such a climate to adapt themselves for their survival and to utilize resources available in the environment (Barnett, Broom et al., 1954). Extreme climate conditions may be referred as an example such as, polar zone or tropical rain zone (Kroeber, 1939; Mills, 1942), physical discomfort, or stress can cause a person or a group to acculturate (Berry and Annis 1974; Kagan, 1981).

Human interaction with habitat is to peruse basic necessities of life and economic gains. Though in more recent studies, there is not much discussion of ecology and acculturative stress, because acculturation is considered as more volunteer processes, while ecological pressures are somewhat more related to compulsive acculturation. In addition to this, discourses on ecology and acculturation deals with nature, human contact, not contact of two different cultures. On the other hand, demographic distribution can cause changes in acculturation, as SSRC study states that sex imbalance can limit “*possibilities of adjustment*” (Barnett, et al., 1954), while other factors like population density, settlement size, set of social controls (Berry and Annis, 1974)

2.3.3 Third wave: Contribution of John Berry and colleagues:

One prominent model with assimilationists is John W. Berry’s model of acculturation, in which Berry and later his colleagues contributed to explain the process of acculturation. Berry (1980) puts forward his thought about acculturation with reference to “Cultural stress,” he is of the view that a person acculturates to cope with the stress. To acculturate three strategies may be opted, that includes, adjustment, reaction, or withdrawal. He emphasised that the nature of cultural contact; its permanence, purpose, and longitivity contribute towards acculturation of individuals. If a cultural contact is accidental, individuals may have less desire to acculturate, however, in a deliberate cultural contact need to acculturate may be higher.

Berry and his colleagues postulated an acculturation model based upon two fundamental dimensions of acculturation. One is maintaining the identity of heritage culture, and the other is maintaining relations with host country population. Based on their model, they proposed that individuals from non-dominant culture plan assimilation strategy when they seek to maintain contact with the mainstream culture. During this course, they can follow four different strategies; (Berry, 1980; Kwak and Berry, 2001; Berry, 2005; Berry, 1997; Ogden, et al., 2004). Separation strategy is, when individuals from non-dominant culture, put more emphasis on their home culture (non-dominant culture), and they do not look for contact with the dominant culture. Integration strategy is, when individuals from non-dominant culture, tries to develop ties with both their own ethnic group and the culture of the dominant group. Marginalization is a strategy, when individuals from non-dominant culture, try to isolate themselves from “cultural and psychological contact” with the mainstream culture and their home culture, while assimilation strategy is when a person does not want to participate in one’s own culture and lives identity of the host culture (Berry, 1997).

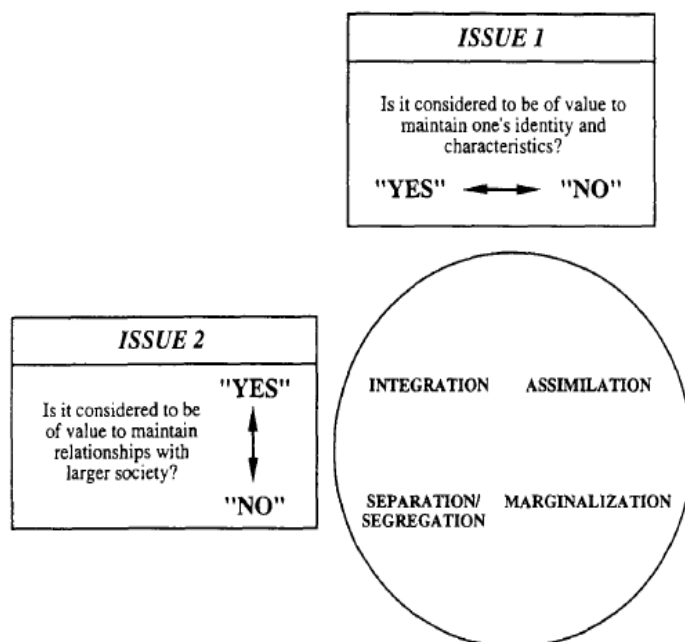


Figure 2.1: Acculturation strategies (Adapted from Berry, 1997)

Assimilation, is an interesting phenomenon; it has various components, cultural assimilations, related to using of language, food and dress, structural assimilation, is related to entering into mainstream primary groups, going to clubs and joining organizations. The marital assimilation, is related to getting married with the members of mainstream culture. These three components are more related to observable behaviour, while other four components are related to the attitudinal and behavioural modifications in members of both home and host cultures. This includes; *identification assimilation, behaviour receptional assimilation, attitude receptional assimilation, and civic assimilation* (Wallendorf and Reilly, 1983).

Immigrants, in general, when pursuing an integration strategy, experience less stress, and they are likely to achieve better adaptation to mainstream culture than those who pursue the marginalization strategy, on the other hand. Those who pursue either assimilation or separation strategy, they experience intermediate levels of cultural stress and adaptation (Berry, 2005). Integration strategy is considered most optimal for immigrants, when they are in intercultural contact, as Berry et al., (2006) are of the view that integration strategy is a more consistent predictor bringing positive outcomes than other three strategies. Berry (2008) also added that in an intercultural contact, *“more likely outcomes are either some forms of integration.”*

2.3.4 Fourth wave of acculturation,

“Cultural identities are the points of identification, the unstable points of identification or suture, which are made, within the discourses of history and culture, not an essence but a positioning” (Stuart Hall, 1990).

In the last 20 years, scholars looked into acculturation from a different perspective, and name it after “Post- assimilationist” view of acculturation. They challenged the Berry’s linear model of acculturation and supported that individuals can move between home and host

culture without conforming to one particular culture (Penaloza, 1989; Oswald, 1999; Askegaard, et al., 2005). They regard acculturation as a dynamic and multidimensional process that includes on-going cultural negotiation or “culture swapping” (Askegaard, et al., 2005). These researchers studied the phenomenon of acculturation from a consumer point of view and made some valuable contributions to the scholarship of acculturating. Their studies analysed the consumer behaviour of individuals, and explain the practices of diasporic individuals when they have encountered with a new culture. A large majority of these studies focus on immigrants’ experiences that are migrating to more developed countries from a less developed country of origin.

As described in post-assimilationist literature, a consumer can take different positions while buying or consuming any product. Most of the studies reported that there are no cases of abandoning minority or majority culture or totally accepting or rejecting any culture, rather consumer in diasporic communities attempted to pursue “hybrid” or “creolised” identities (Üstüner and Holt, 2007).

In the coming section four major studies about the consumer acculturation of post-assimilationist view are discussed (published in the Journal of Consumer Research) to synthesize emerging literature of consumer acculturation.

Penaloza (1994) studied the consumption pattern of Mexican-Americans not from the point of view of identity projects. She proposed four consumer practices to form identities.

Resistance, when one favours home practices over the host, Acculturation, maintaining both home and host identities, Assimilation, adopting host practices completely and Physical segregation. Though, processes are not much different from Berry’s model, however, her focus was particularly on consumption, while Berry and his colleagues explained acculturation from a general perspective. She also suggests that at times the consumption

pattern of immigrants may be more as assimilation; while some other times, they may consume products from their home culture.

Oswald, studied Haitian-American and introduced cultural swapping, culture of mainstream society and culture of the country of origin, she based her work on hyper-assimilation (Wallendorf and Reilly, 1983) and situational ethnicity (Deshpande, et al., 1986, Stayman and Deshpande, 1989). They are of the view that people constantly swap their cultural identities and choose “when and where to wear their ethnicity”. Oswald (1999) also studied that how Haitian immigrants in USA switch identity codes unconsciously, between American Middle class and Haitian elites. She explains that there is always a constant dialogue between home and host culture identities. She explained four explicit patterns with the reference to ethnic group identification: Haitian Creole, Mainstream US, Francophone Haitian and African-Americans. She further explained that these identities may have an influence on both the individual and family buying. The major limitation of these two studies is its US context.

Askegaard, et al., (2005), introduced a factor, transnational culture, that is originating from the USA which is being perceived as a threat to dissolve both home and host culture, as well as a neutralizing agent to “enrich consumption opportunities” available to both Danes and Greenlanders. They are of the view that studies conducted in the past did not consider the influence of transnational consumer culture, which can potentially be a third factor in acculturation with minority and majority cultures. According to Ritzer (1998) this may be due to overlapping of North American culture and transnational culture. That’s why, study conducted by Askegaard et al., (2005) is included in the review. They studied Greenlanders in Denmark and confirmed the results of the above two studies; in addition to that they offered a portfolio of four identity positions of the Greenlanders in Denmark. Hyperculture refers to an identity position; one is “*more Greenlandic than Greenland*,” Assimilation refers to a “Danish Cookie,” Integration is a position when a person is “best of the both worlds” and

The Pendulum, an identity position of “*Oscillation between cultures, assimilation and maintenance.*” South Asian immigrants in the UK can also be divided into various clusters, similar to this scheme. South Asians may be more than four clusters. A further discussion of these clusters is discussed in detail in the methodology chapter. Figure 2.2, discusses these identity positions, institutional agents who can contribute in acculturation.

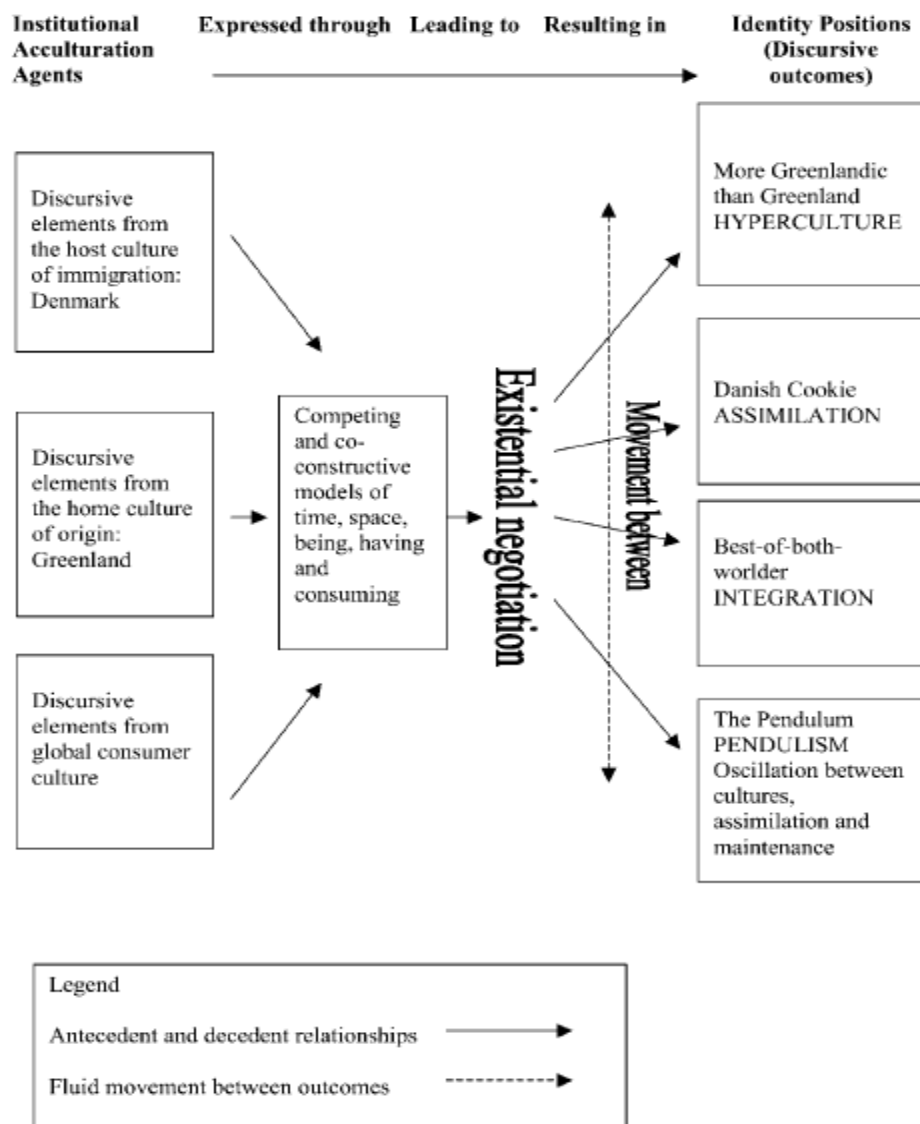


Figure 2.2: Acculturation institutions and outcomes; adapted from Askegaard, et al., (2005),

From the above discussion, it can be inferred that acculturation is not a linear phenomenon, as a result of increasing globalization, transmigration and new communication technologies. Self-identity is in a dialogue constantly (Hermens and Kempen, 1994), and they move back

and forth to gain equilibrium and individual may feel “*simultaneously assimilated, separated and marginalized*” (Bhatia, 2002). That’s why it is very important to understand the context in which these identities are developed, maintained and recalled or revisited.

The above three studies focused mainly on consumer identities and practices. However, no attention was given to structure of consumer acculturation concerning socio-cultural settings. Üstüner and Holt, (2007) studied the social construction of consumer identity in Turkish squatters, settled in the peripheries of Ankara. As it is noted that in most of the situations people from low developed countries immigrate to highly developed countries, in this context lack of capital, ideological conflict and modern (transnational) consumer culture contribute towards the sociocultural structure of acculturation. In their study, Üstüner and Holt (2007) sampled mothers and daughter living in the squatters. Mothers seemed to associate themselves with village culture (home in this case) while daughters admire more western cultural values, in terms of relationships of women to men, sexuality, independence, matrimonial bonds and family.

2.4 Chapter Summary

The aim of this chapter was to review the concept of acculturation and the development of the theory over a period of time. This is explained with the help of a four major contribution in the theory. The chapter starts by explaining the contribution of the early writers in this field and describes that initially, anthropologists like Simon and Thurnwald made an impact and studied it as a group level phenomenon. In the second phase of development, Social Science Research Council (SSRC) scientists added a psychological perspective. In the third phase, the influence of John Berry and his colleagues was discussed, who extended the acculturation by

developing a model of acculturation. This model explains that any individual who come in contact with a new culture may adopt one of the four strategies i.e. Assimilation, Intergration, Separation or Marginalisation. In the fourth phase, the consumer perspective was added into the acculturation theory, and researchers from the Marketing field attempted to associate the consumption with acculturation.

The figure 2.3 provides a brief summary of the development in the acculturation theory with the help of a time line. The present study aims to further extend the fourth wave by introducing a new set of variables.

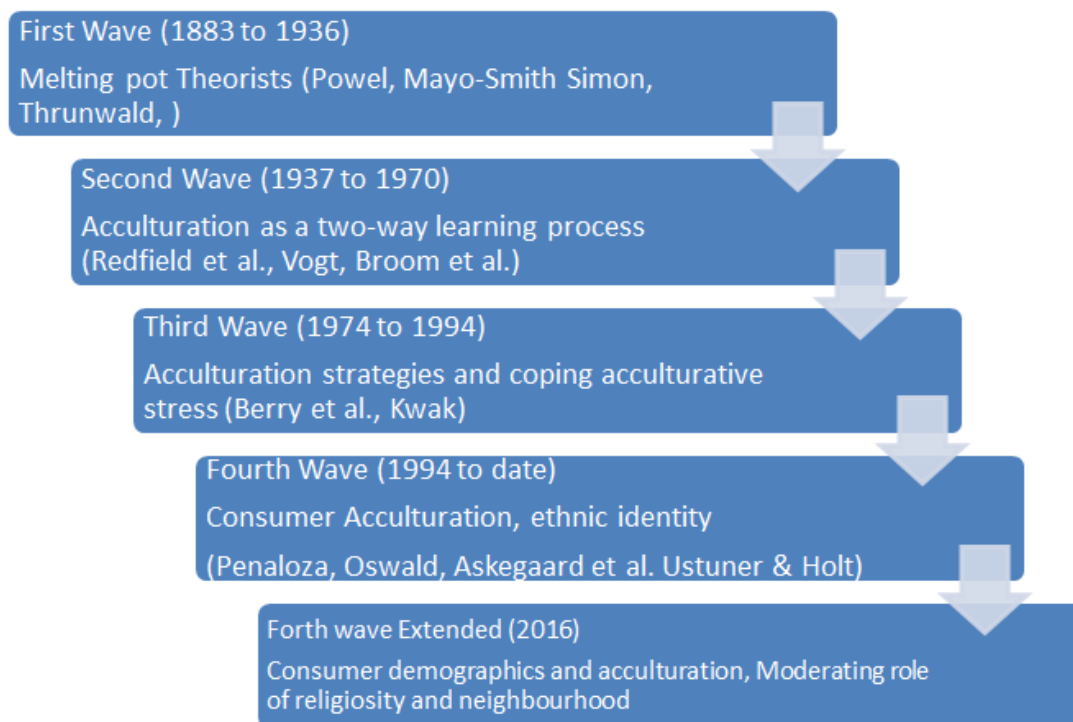


Figure 2.3: Timeline of development of acculturation theory

Chapter III: South Asian Diaspora in the UK

3.1 Introduction

This chapter sets the stage for studying the ethnic minorities, particularly the immigrants from the South Asian region. The first section provides an overview of South Asian Diaspora in the UK and provides a broad comparison of their culture with the mainstream culture in the UK. It explains the formation of large ethnic (South Asian) enclaves in the various cities of the UK. It also provides a detailed account on the South Asian foods, that is an important variable in the study. At the end of the chapter, research gaps resulting from the discussion in chapter 2 and chapter 3 are presented.

3.2 South Asian Diaspora in the UK:

The South Asia consists of seven countries in the Asian continent. This area includes Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. These countries formed an organization of economic cooperation named “South Asian Association for Regional Cooperation” (SAARC) in 1985. Afghanistan also became a full member of the organization in 2007. The figure 3.1 shows the countries included in this region.

This is world’s one of the most populated regions, with the population of 1.4 billion (Ali and Talukder, 2009). South Asians, who were also known as Indians before 1947, since colonial times have long history of migrating to the UK, mainly for educational and employment purposes, and in the post-colonial era, they were coming for all reasons, including education, business, for professional services and because of marrying to their South Asian cousins.

There are relatively small numbers of studies conducted to explain acculturation of South Asian immigrants in the UK (Emslie, et al., 2007; Sekhon and Szmigi, 2011). Immigrants from the Indian origin is the largest minority group in the UK, according to Census (2011) there are approximately 3 million South Asian immigrants in the UK (For further details see Table 3.1).

The following sections discuss the presence of ethnic minorities, particularly the South Asian Diaspora in the UK and their cultural orientations. It explains how the people from South Asia are different from the mainstream population of the UK in terms of their cultural values.



Figure 3.1: Map of SAARC member countries

3.2.1 Ethnic Minorities in UK

The Britain, due to its colonial past has been very multi-ethnic and multicultural place. For many years ethnic minorities in the Britain were identified in the Census by questions of the country of birth. From the 1991 Census, people were asked to opt for the ‘ethnic group’ categories where they feel they belong. The ethnic minorities in the UK are primarily

dispersed across four main groups: Mixed/Multiple ethnic group that includes White and Black Caribbean, White and Black African, White and Asian, Other Mixed. The second group is Asian/Asian British, which includes immigrants who identify themselves as Indian, Pakistani, Bangladeshi, Chinese, Other Asian. The third group is Black/African/Caribbean/Black British, which includes African, Caribbean, Other, Black, the fourth group is *other* ethnic group, includes Arabs and others.

In these categories, though ethnicity seems quite similar to colour or race of the residents. According to Georgiou (2006) apparently the recent method of recording ethnicity is more sensitive to issues of identification; however, it largely incorporates groups of people on biological characteristics that incapacitates the measure considering other complex identification issues— for example being White and a member of a minority. Therefore, Italians or Cypriots usually identify themselves as White. In spite of, its shortcoming, the measure still provides a general idea of the presence of a particular ethnic minority in the UK.

The Table 4.1 provides a detailed account of all ethnicities in the UK, including the White. According to census 2011, ethnic minorities represent 14% of the total population in the UK. Their population totals 7.9 million, 3.8 million were UK Born and 4.1 million were born outside the UK. Amongst all non-white communities, Asian/Asian British is the largest group and they constitute 45% of the total ethnic population in the UK.

Table 3.1: UK and non-UK born population by ethnicity in England and Wales

Ethnic Group	Number (thousand) and percentage			
	UK born		Non-UK born	
White	44,774	92.2	3,435	45.8
British	44,186	91.0	949	12.6
Irish	178	0.4	354	4.7
Gypsy or Irish Travellers	51	0.1	7	0.1
Other White	360	0.7	2,126	28.3
Mixed/Multiple ethnic group	985	2.0	239	3.2
White and Black Caribbean	401	0.8	26	0.3
White and Black African	113	0.2	53	0.7
White and Asian	271	0.6	71	0.9
Other Mixed	200	0.4	90	1.2
Asian/Asian British	1,770	3.6	2,443	32.6
Indian	606	1.2	807	10.7
Pakistani	631	1.3	493	6.6
Bangladeshi	232	0.5	215	2.9
Chinese	93	0.2	300	4.0
Other Asian	207	0.4	628	8.4
Black/African/Caribbean/Black British	873	1.8	992	13.2
African	323	0.7	666	8.9
Caribbean	358	0.7	237	3.2
Other Black	192	0.4	89	1.2
Other ethnic group	168	0.3	395	5.3
Arab	64	0.1	167	2.2
Any other ethnic group	105	0.2	228	3.0
		100		100
All	48,571	86.6	7,505	13.4

Source: ONS, 2011

3.2.2 Migration from India and South Asia

After the massive destruction wreaked by World War II, the UK was rebuilding herself.

During those times, there were severe shortages of labour. Immigration was seen as one of the solutions to the problem. An act of Parliament was introduced in 1948 that gave rights to free entry of the Commonwealth citizens in Britain. People from all Common Wealth countries started migrating to Britain. Many hundreds of thousands came from India, Pakistan

and the West Indies to Britain through the 1950s. It is important to note that the migration was not a result of pull factor only and the immigrants also felt forced to leave their home country because of poor economic situations during those times.

The Indian subcontinent was given independence in 1947. The people in the newly independent country faced economic problems which served as a push factor to migrate. Their migration was not to find short-term solutions of labour rather most of them settled in the UK (Shaw, 2014). The migration continued and even widened over the period of times that resulted in an ethnic and cultural diversity in the UK. It is important to note that people from the Indian Subcontinent under British Empire were coming to the Great Britain for the education and work; however, that time migration was very limited and for the affluent classes mostly (Desai, 1963). Another large wave of immigration to the UK was the result of political exclusion of people of Indians origin living in Uganda, Kenya during 1970s (Oonk, 2007). According to a news report from BBC, (August 7, 1972), the president of Uganda, Idi Amin gave a deadline to all Asian living in Uganda to leave the country in 90 days. The report further describes that, there were around 60,000 Asians living in Uganda, and Up to 50,000 Asians were the former UK colony and they were British passport holders. The similar campaigns were run in other countries of East Africa, including Tanzania, Kenya etc. After the exclusion these people migrated to the UK and other western countries. The widely cited 4th PSI survey of Ethnic Minorities in Britain (1997) portrays that 246,519 people of Indian origin may be may be classified as “East African Asia” or “African Asian”(Modood, et al., 1997) Such a large size and diversity of Indian origin people in the UK make this study interesting, as well as challenging.

3.2.3 Religions in South Asia

Religion and practicing a religion is one of the most important aspects of the life of ethnic minorities (Bhurga, et al., 2000), they are of the view that ethnic minorities often exhibit higher religiosity than the mainstream cultural group members. Religion is also used to provide security and belongingness (Ghuman, 2003: p18), and it also helps generating self-pride, particularly when members of an ethnic group experience discrimination (Lindridge, 2010).

Religious institutions provide provides opportunities to satisfy spiritual needs as well as it is a source of social, cultural and political interaction with members of the diaspora. Many cases it is not it is not about building mosques, Mandirs and Gurduwaras, but it is more than that. For example, celebrating some important days, like *Eid* in Muslim diaspora, *Diwali* and *Navaratri* in Hindu diaspora and Birthday of *Guru Nanak* in Punjabi Sikh diaspora.

Places of worship contribute a lot towards celebrating religious events, for example; all religious celebrations have some kind of worship as a part of the celebration. Here an important point should also be clear that these places of worship for most of these three religions are organized upon the basis of sect, social class or geographic region in the country of origin.

Large numbers of South Asian immigrants in the UK consider that it is their obligatory requirement to teach their children about the preaching of their respective religion (Stopes-Roe and Cochrane, 1990; 1992). They want to maintain the religious tradition living for future generations (Ghuman, 1997; Modood, et al., 1994 in Lindridge, 2010). However, it is important to be noted that attitude towards religion also varies from one type of diasporic group from the other. Muslim communities in the UK are more combined vocal towards their religious needs, related to single-sex schools and want state to reconsider curriculum related

to religious education, music and physical education particularly swimming (Ghuman, 2003: p, 23, Anwar 1994). In a particular account, Muslim parents were not willing their children to do swimming in school, where all boys and girls use a common shower room. As they believe Islam teaches them not to get clothes off in front of other people. Religiosity is also something part of identity project; some Muslim women wear a particular type of dress.

3.3 Cultural values of South Asian Immigrants

Studies in acculturation explain acculturation without actually explaining the cultural values of the country of origin of the immigrants. Since the acculturation is a result of interaction between two cultures (Berry, 2005), how can we talk about acculturation without appreciating the culture in the home country. For a deeper understanding and drawing conclusions, it is important to see the acculturation concerning the heritage culture of the immigrants. In many cases, the researchers themselves belonged to the similar ethnicity, and he or she reflects upon or draws conclusions based upon his or her understanding of culture. There is a need to develop a scientific basis for the cultural comparison (Belk and Bhardwaj, 2015)

3.3.1 Power distances and Cast system in South Asia

The family has different meanings in distinct cultural groups. For some societies, family means immediate family, including parents and siblings or spouse and one's own kids. On the other hand, in South Asian societies have different understanding of family. This difference can be well explained by a model presented by Triandis (1991) and Greet Hofstede (1980) who identifies societies based on certain factors, for example, Individualism and collectivism. Eastern societies, particularly South Asians, they have a higher orientation towards collectivism as compared to, for example, UK and other western societies. As in the table 3.2,

it can be seen that Great Britain and South Asian societies, including India, Bangladesh and Pakistan, there is a fairly large difference on Individualism. Great Britain is a highly individualistic society as compared to South Asians. That's why the meanings of family for South Asians are relatively broad as compared to Great Britain. The table 3.2 exhibits the cultural dimensions scores of the South Asian nations and compares it with the UK.

Table 3.2: Comparative Scores of Cultural dimensions of South Asians and the UK

Country	Power distance	Individualism	Masculinity	Uncertainty Avoidance	Long term orientation	Indulgence v/s Restraint
India	77	48	56	40	51	26
Bangladesh	80	20	55	60	47	20
Pakistan	55	14	50	70	50	
SA Average	71	27	54	57	49	15
Great Britain	35	89	66	35	51	69

Adapted from Source: <http://geert-hofstede.com/countries.html> accessed on November 23, 2014

Family in wider perspective serves as the basic unit of the functioning of society in South Asians cultures. In a contrast to individualistic societies, in the most collectivist societies, individuals view themselves as a part of larger groups. There is much emphasis on cooperating with other members of the family group, they have a desire to maintain long-term relationship with group members. They view achievement and shame for the whole group. On the contrary, in the western individualistic societies, it is all about a person's own reward and responsibility.

Group oriented individuals are also attributed as field-dependent, Witkin and his colleagues (Witkin 1950; Witkin et al., 1977) studied field-dependence and field-independence as a cognitive style. From social and interpersonal point of view, field-dependent people are more inclined towards conforming to social norms, and they are quite sensitive to social cues in regulating their behaviour, and instead of trying to know any particular reason of their anxiety, they try to mark "*large chunks of their experiences willy-nilly...*" (Ghuman, 2003 p.15).

Goodenough (1976) is of the view that people are different based upon cognitive functioning, and it can influence on a wide range of processes like, perceptual, intellectual and interpersonal. Field independent persons can perceive an object as discrete from the background in which it is presented (Matthes, et al., 2011).

From the consumer point of view, it is important to address the cultural diversity and its influence on consumer behaviour. Consumption is seen as a source of projecting one's identity, ethnic or the other identities. Jamal and Chapman (2000) studied Pakistani ethnic community in Bradford, and explain that ethnic consumers may be assimilated to host culture; however, they exhibit their culture of origin with the help of consumption patterns. For example, food, South Asians, including Hindus and Muslims, have specific dietary restrictions. Hindus cannot eat meat generally and more specifically Beef, on the other hand; Muslims cannot eat Pork and want Halal products. In this way, consumption is taken as a part of practicing their ethnic identity (Lindridge, 2010).

The power distance in the people from Indian origin is also demonstrated by the caste system (Bochner and Hesketh 1994). The caste system further differentiates them from the mainstream society in the UK. The caste based institutions reinforce itself among the people of Indian origin residing abroad. It is observed that though the caste system is dying in India; however, the identities based on caste are becoming stronger day by day (Qureshi, 2015). The immigrants from South Asia exhibit a strong urge to marry their children within their own caste to maintain their caste identity (Swapnil, 2015). Therefore, it can be argued that the members of Indian diaspora, in many cases, adhere to the Indian cultural values more strongly than their counterparts living in the home country. The caste system in the Hindu religion is given great importance, since it holds the notion of purity and pollution, while the members of particular caste aims to maintain purity by marrying within their own caste, without polluting it mixing with the other castes (Hierarchicus, 1980).

Caste permeates the whole Diaspora community. It is studied through a review of shadi.com (an online matrimonial service), while providing the CV the boys or girls, sometimes their parents, frequently mentions the cast, Shia or Sunni status in the community section and Caste for Hindus.

For example, the matrimonial advertisements in newspapers and online communities aimed for match making among the communities from South Asian region, may advertise caste as part of the package – age, height, caste, nationality, educational qualifications, profession, and hobbies. Some will state “caste no bar”; others, including those from so called “untouchable” castes, will make statements such as “*Prefers a Ravidasia girl, but will welcome other castes*”; “*Khatri Family seeks*”; “*Jatt Sikh educated family seeks ...*” (Swapnil, 2015).

Things are changing too, in India parents of a girl, 23, posted an honest CV of their daughter and told that she who will not be growing long hair (Mcguire, 2015). However, the CV was posted by her parent. Though the Sikh religion, theoretically, does not divide the society into hierarchies, however, a review of some matrimonial services providing Gurdawaras in Southall London (eg. Gurdwara Sri Guru Singh Sabha) exhibits a similar pattern of providing the caste/ Nanke in the CV of men and women.

Based upon the above discussion, it can be assumed that, South Asian diaspora is different from the mainstream population in the UK. The power distance and their strive to maintain the power structures may cause a barrier in acculturation and integration to the mainstream society.

3.3.2 Family and Brotherhood

According to Triandis (1994), people from collectivist societies identify themselves in terms of relationship to their respective social groups. The group goals are important than personal goals, and they conform to the social norms. Collectivism and individualism can also be differentiated as being horizontal and vertical (Sinha, 2014). Triandis and Bhawuk (1997) are of the view that the USA is vertically individualistic, while India is vertically collectivist, and it signifies the egalitarian and hierarchical orientation in the social relations. Brewer and Chen (2007) signify that collectivism can be grouped or relational centre; group centre collectivism can refer the membership of a social group, regions or a caste. While the relational collectivism manifests the interpersonal sharing, relying and trusting the friends and family.

Collectivism in the South Asia, particularly in India can be seen in the names of the people. Every person has a Surname, in India; surname reflects the caste of a person, giving some collectivist identity. One can change the first name; however, changing the surname is a stigma in India (times of India, 2015).

One of the differences between South Asian Migrants in the UK and mainstream population is the structure of the family. South Asian immigrants may live a nucleus family in the UK, but they define family as an extended structure, where uncles, aunts and grandparents are also included in a family. Tingvold and colleagues (2012), studied Vietnamese immigrant families in Norway and explained that extended family members living in Norway, in home country and even in other countries are considered part of the family. Not even parents, uncles and aunts can also exert influence on the children. For people of South Asian origin, family values, collective interest is more important than individual gains (Shaw, 1998: p.156).

3.4 South Asian neighbourhood communities in the UK

The Britain, like most like most western European countries is a de facto multi-ethnic country (Georgiou, 2006). This was shaped by the immigrants from the former colonies of Empire moved to find better economic opportunities. Hall (1992) argued that the ethnic minorities were unified because of the history of colonialism and violence in the territories of the UK. He further explained that the exclusion did not only bring them together, but also they are also becoming part of the larger British society. It has also been argued that the violence and domination of the White population over their colonial subjects have increased the sensitivity of the ethnic minorities and served as a barrier for integration with the greater society (Husband, Beattie and Markelin, 2000).

Therefore, it is not uncommon for the immigrants from a particular ethnic group to live in a distinct neighbourhood. It helps them interact with the people of similar backgrounds, speaking their language and enjoying their home cultural consumption. It is explained in the section 3.1 that people from South Asian countries have a distinctive culture as compared to the majority white population. To practice their religion, to consume the products from home culture and to celebrate the festivals and events, they have a tendency to concentrate in some common neighbourhoods. In many instances, these neighbourhoods are also termed as “ghettos” or euphemistically “ethnic enclaves.” According to Trevor Phillips, chairman of the Commission for Racial Equality (2006) claimed that the society in the UK is experiencing segregation based upon ethnicities. In a report presented in the Royal Geographic Society, Poulsen (2005) asserted the ghettoisation is increasing in the UK. He reported the presence of ghettos in eight major cities. Though Peach, (2010) completely disagreed with the claims made by Poulsen, nevertheless, he agreed existence of large ethnically concentrated neighbourhoods in the UK. It is important to understand that, not necessarily all ethnic minorities, including the South Asians, live in the ethnic enclaves. A large number of South

Asians live outside the “*so called*” ghettos as well. This can bring an interesting comparison for understanding the role of neighbourhood type in acculturation.

Living together brings some benefits for the community; however, it may also breach the objective of acculturation. The life in the ethnic neighbourhoods provides fewer chances of interaction with the members of the mainstream society. On the contrary, living in a more diverse neighbourhood develops better understanding and acceptance of other cultures. The contact hypothesis claims that the interracial contact is the best way to improve the relations between majority of and minority groups (Allport, 1954). When the members of a group come in contact between the members of other communities or groups, it helps them understand and appreciate the different point of views and minimise the stereotypical attitudes (Triandis et al., 1986). This leads to reducing prejudice diminishing stereotypes about the groups. The contact hypothesis works under the conditions when the members of the two groups have equality in status, commonality in goals, cooperation, support of law and personal interaction. In the absence of these preconditions, the inter-group contact cannot harvest its benefits. The contact hypothesis, though criticised, has its own merits (Sigelman & Welch, 1993) to explain the role of contact in building the intercultural relations and learning other cultures.

The contact between two groups can be established at the place of work, at the place of worship and/or the place of residence. For example, the workplace provides opportunities for the people from the different cultural backgrounds provide opportunities of knowing about other cultures. Since the workplace, more often, is highly regulated. All the employees work under certain rules and regulation, therefore this contact is tends to remain positive mostly. The neighbourhood operates in a more informal way, though the civic laws still operate. Nevertheless, the interaction is a matter of choice for the residents, and they can exert their agency while developing the relations with other ethnic communities. Take an example of an

office of a marriage counsellor, where partners, though come in contact with each other, and in many cases, this contact leads to enhance conflict between the two partners. Therefore, it can be inferred that the contact may not always result in reducing the prejudice and increasing acceptance of other cultures.

In the above section, it is explained that the neighbourhood may support or hinder the social interaction amongst the members of different racial and ethnic communities. Though the studies in the social contact explain that the contact works differently for different racial groups (Pettigrew & Tropp, 2006; 2008). It was found in their studies that the contact is significantly stronger for majority group members than for members of minority status groups. However, there is little explanation about the way contact works within ethnic and non-ethnic neighbourhoods. For an instance, in Southall, a large number of South Asian families are living. According to the ONS (2011) there were more than 68% of South Asians living in Southall. The higher concentration provides fewer opportunities to have a direct contact with the mainstream population in their residential areas.

Any neighbourhood, whether ethnic or non-ethnic can contribute towards the development of social capital (Forrest and Kearns, 2001). They are of the view that the residents in a particular neighbourhood can build up social capital by enhancing the level of trust with the community members, by participating in local activities, by reciprocating support and by belonging to the community. This social capital may play a role in the acculturation (Üstüner and Holt, 2007).

3.5 South Asian food

Since centuries, the food was given importance by folklorists and anthropologists in development of culture, religion and other sources of meanings in human life (Burnett and Ray, 2012, p.135). Food habits are stable as well as dynamic at the same time, particularly in minorities they tend to remain consistent over a period of time (Fieldhouse, 1995). According to Penaloza (1994), food is just more than a mere source of survival; it is a source of cultural exchange and expression. Therefore, food products are used to study cultural adaptation in this study.

Food consumption in the immigrants is not a new concept; Desai (1963) studied the importance of food consumption in Indian immigrants in the UK and its relationships with “host” culture. While Gans (1962) studied food consumption behaviour of the immigrants in the USA and concluded food cultures are often the most resilient to change amongst successive generations of immigrants. Therefore, food consumption can be seen as a key factor in the phenomenon of “consumer acculturation” (Cleveland et al., 2007; Omar et al., 2004; Peñaloza, 1994). Indeed, consumption has been the central subject of analysis in many other studies of ethnicity and consumer behaviour (Jamal, 2003; Brunso and Grunert, 1998; Cleveland et al., 2009; Stayman and Deshpande, 1989; Wallendorf and Reilly, 1983).

Food, from preparation to consumption has a prominent role in the preservation of cultural identity and reconstruction of “home” (Holtzman 2006; Mannur 2007). In the book *The Future of Nostalgia* Boym (2001, p. 4) noted, “ ... *The nostalgic had an amazing capacity for remembering sensations, tastes, sounds, smells, the minutiae and trivia of the lost paradise that those who remained home never noticed. Gastronomic and auditory nostalgia were of particular importance.*” Certain smells have psychological importance in stimulating

our memories (Hirsch, 1992). Therefore, it is argued that food related themes are important in the study of consumer behaviour.

Nordström et al., (2013) are of the view that food connects to us biologically, emotionally, socially as well as culturally. It is observed that people from one culture when they interact with the people from another culture, they are interested about the food consumption of another culture.

Quentin Tarantino's movie *Pulp Fiction* (1994), a scene in becoming one of the most famous scenes of the movie. In the scene two main characters, Jules and Vincent drive along, they discuss trivial matters regarding the little differences between Europe and America. The duo discusses the food differences between Europe, and the US based upon what they eat and how they eat. Vincent tells Jules that the Europe is a funny place, where people can buy beers at any MacDonald's or in a movie theatre. He further explains that there in Europe, they have different names for the Quarter Pounder and potato fries are taken not with ketchup rather they put Mayonnaise on fries.

The dialogues between the pair express the semiotic uses of food to explain the cultural difference between the USA and Europe. The dialogue anecdotes that the people, in some cases consider their food to be different and superior. Through food people project their personal and collective identities (Narayan, 1995; Hartwell and Brown, 2011). Socio-cultural factors have a strong role in deciding which foods are to be consumed. It was found that with the changes in acculturation patterns, food habits of immigrants also change (Brown et al., 2010; Wandel et al., 2008). They found that immigrants from Pakistan in Norway changed their habit of taking three hot meals in a day to one-and-a-half hot meal, mainly because of the host country's norms, working conditions and climate considerations.

From the point to view of South Asian countries, food is always perceived exotic (Mannur, 2009), they use food to express their pride in the culture. Papadopoulos (1997) summarizes her findings on food trends in the USA, based on a survey of 180 professional chefs. According to the survey, trendy and hot food items fall into two categories, i.e. ethnic cuisines and health food. The former is considered spicy and hot which includes ingredients that can create certain flavour intensity.



Figure 3.2: Image of the Plaque of the Hindoostane Coffee House in the City of Westminster

With estimates of over 7,500 Indian or South Asian restaurants in the UK, Indian cuisine is the most popular cuisine there (The Economist, 1999). It should be noted that the links between India and the UK go back to the imperial era of the late 1800s and early to mid - 1900s. The Indian restaurant business in the UK is quite mature. Establishments range from the mundane and predictable to the exciting and contemporary. Among the oldest Indian restaurants in the UK, the *Hindoostane Coffee house*, established in 1810 and has been honoured with a plaque on 29-09-2005 at its location of the first establishment (BBC, 2005). The longest serving restaurant that is still in operation is the renowned Veeraswamy's was established in 1926 and is still in business on the Regent Street (Highmore, 2006). There are many other restaurants, which represent the diasporic popular culture. They are being recognized by the mainstream society as well. Four Indian restaurants in the UK, Amaya, Tamarind, Trishna and Gymkhana, have been listed in the prestigious Guide Michelin and awarded one star each (Michelin, 2015).

3.6 The British cuisine

British cuisine is considered multicultural because of its diverse history. In ancient times, the food in Britain was influenced by the Romans. During the medieval times, the French cuisine impressed the British food makers. The invasion of the Frankish Normans brought them the spices of the east: saffron, cinnamon, mace, pepper and ginger. In 2001, British Foreign Secretary Robin Cook while addressing the Social Market Foundation in London declared that "*Chicken Tikka Masala* is now a true British national dish" because it truly represents the culture of Britain with its quality to absorb and adapt external influences.

The English tradition is to take four meals or light meals in a day. The day starts with the "*English breakfast*" which has its own tradition. It includes a number of items, e.g. a toast of bread with jam or marmalade, some pastries, orange juice, a choice of cereals, porridge, a

sausage, scrambled egg, streaky bacon, black pudding, grilled mushrooms and tomato and freshly brewed coffee.

The second meal is lunch, that may be different for the weekends and weekdays. A typical weekday lunch may include sandwiches and juice. While for the weekends, roast beef is a national culinary tradition. It is also called a "joint," and is served with roasted potatoes, Yorkshire pudding, two vegetables, gravy, and mustard. Fish and Chips may be another option in the Lunch.

Afternoon tea is still a tradition, and served anywhere from 5:30 at night to 6:30 p.m. Most of the café and restaurants serve afternoon tea, which may include sandwiches, pastries and scones. The dinner is the main meal of every day, which is served with Cassoulet, various stews, toad in the hole.

The British tradition overall is having some meat in the meals. People in the South Asian region may refrain from all types of meat or some. For example, in Hinduism, there is a strong prohibition of eating all types of meat, while eating pork is not permissible in Islam. Though, it can be debated that many Hindus may eat meat; however, many may not eat cow meat because of its sanctity.

The South Asian cuisine is much spicier than the British cuisine. The people in that region uses hot chillies and other spices that make their food more exotic as compared to the English food, that's considered *foreign* and *bland* by the south Asians (Lindridge, 2005). Because of the differences between English and the South Asian food, it can be argued that the South Asian people are different from the British in terms of food consumption and it may be interesting to see how the food consumption among the South Asians varies as a result of acculturation.

Table 3.3: A summary of major sources uses in the dissertation about acculturation and food consumption

No.	Name	Year	Journal name	Findings
1	Berry	2007	Applied psychology: an international review	Various factors contribute towards different acculturation outcomes. Choosing an acculturation strategy is context specific.
2	Penaloza	1994	Journal of consumer research	It describes four consumer identity positions in terms of consumption choices. (assimilation, maintenance, resistance, and segregation)
3	Oswald	1999	Journal of consumer research	Immigrant consumers negotiate differences between home and host by choosing when and where to wear their ethnicity
4	Askegaard et al.	2005	Journal of consumer research	Discursive elements from home, host and global consumer culture contribute towards ethnic identity formation
5	Üstüner and Holt	2007	Journal of consumer research	The hybrid acculturation is context specific; identity position is not a choice always.
6	Laroche et al.	1997	Journal of Social Psychology	Intra-family cultural Orientation, Media Use, and Social Relations are important contributors of acculturation
7	Laroche et al.	1998	Journal of Consumer Marketing	Traditional and convenience food were compared as a proxy of consumption. It was found that Ethnic identity has influence on consumption. Socio economic factors may also predict consumption.
8	Kim et al.	2001	International Journal of Intercultural Relations	In addition to language, media, social interaction, attachment to a particular culture is another predictor of acculturation attitudes
9	Leman et al.	2009	Journal of business research	Acculturation outcomes can influence the brand choice, admiration to celebrities in advertising
10	Holak Susan	2014	Consumption Markets & Culture	Most nostalgia related content could be categorized as personal. Interpersonal nostalgia is evident, as bloggers referred to ancestors and specific memories associate with food. Collective or cultural nostalgia is also apparent, as generational (often Soviet era) experiences are shared
11	Khairullah	2011	Journal of Applied Business Research	Highly acculturated Indian Americans have high preference towards American Advertisements and vice versa
12	Khairullah and Khairullah	2005	Int'l Business & Economics Research Journal	There is little perceptual difference between first and second generations about the magazine ads
13	Cleveland and Chang	2009	Journal of Business Research	The immigrant communities have to cope with the conflicting values associated with materialism, and those associated with ethnic communal ties and religious fulfillment.

14	Alvarez et al.	2014	Journal of Business Research	The immigrants exhibit more than one cultural identification. They may be divided into home, host or bicultural proposition. The length of stay and language preferences may contribute in understanding the acculturation and its influence on the immigrant population.
15	Jamal and Sharifuddin	2015	Journal of Business Research	Culture plays a key role in consumption particularly the food consumption. Muslim communities are collectivist in nature and they can be largely influenced by the people around them. Halal labelling on the product has strong religious and cultural connotations. Those who are assimilated significantly to the mainstream consumer culture care little about halal-labeled products.
16	Hartwell et al.	2011	British Food Journal	Longing for home is a factor the influence choices of food in the immigrant communities. Acceptance or rejection of food in the immigrant communities can be influenced by personal as well as interpersonal factors. Food acculturation varies due to factors like, motivation, personality, previous experience and cultural similarity.
17	Verbeke, and López	2005	British Food Journal	Food neophobia emerges as an important barrier to acceptance of ethnic foods by the host culture, but it fails to explain dietary acculturation of the immigrant Hispanics. Age, education and place of living, more than gender and income were determinant factors of food neophobia among the Belgians participants, which in turn negatively correlates to ethnic food consumption.
18	Ayyub	2015	British Food Journal	Self identity is an important determinant of food acculturation. Muslims with a low Muslim self-identity intend to eat halal meat not only because they find it very important for themselves, but also as their personal conviction. On the contrary, the immigrants with the strong Muslim self-identity greatly influenced by their peer group while consuming halal meat. Low acculturated Muslims consumer halal food while, more acculturated Muslims tend to show variety in their choices.
19	Jamal	1998	British Food Journal	The first generation and second generation immigrants exhibit differences while selecting the mainstream and ethnic food. The older generation of immigrants is reluctant to consume mainstream on a regular basis. The younger immigrants do consume ethnic food,

				but they do not desire to consumer it on regular basis.
20	Wandel et al.	2008	Appetite	The immigrants report a relatively large number of changes in food type and quantities after the migration. These changes may be observed within and across the cultural groups. A number of socio-economic factors influence such changes in the dietary patterns.
21	Brown et al.	2010	Appetite	Food serves as consuming a particular culture. The study shows that there is a link between sociability and food. The mono-national friendship groups may drive to eat ethnic food consumption. The language and acculturation may impede the consumption of mainstream food.
22	Asp	1999	Food Policy	The study reports that though the “ <i>food guide pyramid</i> ” suggest what type of food is healthy and what type of food they should select. However, their food choice decision is influenced by cultural and psychological forces as well as their lifestyle, and food trends.
23	Stupar et al.	2012	Food Policy	The modern society is passing through a food transition, where the food related diseases are becoming more prevalent. This transition is the result of the everyday life style of the food consumers. The study noted the large differences between the food habits of various ethnic groups in South Africa. The study suggests ethnic food can be used as a policy of developing more integrated society.

3.7 Chapter Summary

This chapter provides an account of the South Asians in the UK. To build the thesis, it is important to establish that the South Asian diaspora represents a sizable proportion in the British society and their cultural values are different from the mainstream. In the first part, there is a discussion on the ethnic minorities in the UK with particular emphasis on South Asians. It is explained that South Asians in the UK represent the largest ethnic minority group in the UK. Since the immigrants bring their home culture baggage with them, there it was important to compare their home culture with the host culture. It was explained with the help of Hofstede model. In the third part, a case was built to illustrate that, like the other ethnic minorities, South Asian immigrants in the UK, in many cases prefer to live in the South Asian neighbourhoods to practice their culture. In the last two sections, a case for studying the food consumption as part of cultural practice is discussed with explaining the dissimilarity of South Asian and the British cuisine. In the next chapter the conceptual framework is developed based upon the literature in the chapter two and three.

Chapter IV Theoretical framework

4.1 Introduction

The previous three chapters have discussed the topic covered in this study. The main objectives of the study are presented the chapter one. The chapter two covers the development of acculturation theory over the last two centuries. The chapter three, explains the main issues relating to consumer behaviour, food consumption and the South Asian Diaspora in the UK. This chapter is aimed at developing the conceptual framework and the construction of hypotheses.

The conceptual framework developed in four stages, and the final model is presented in the Figure 2. First of a case is built into the relationship between acculturation and consumption. The second stage covers the influence of acculturation on the ethnic and non-ethnic food consumption (FSA and FE hereafter). The third stage demonstrates the relationship between the personal demographic factors and acculturation. In the fourth stage, the mediating role of acculturation on the relationship between personal factors and FSA and FE is proposed. The fifth stage seeks to understand the moderating influence of Religious Identity (ReliID) and Neighbourhood on the relationship between personal demographic factors and acculturation and between acculturation and food consumption.

4.2 Relationship between Acculturation and Food consumption

Food occupies a central position in our lives it is basic to survival and central to cultural identity (Holak, 2014). Every day we come across to the questions about what to eat, from where to eat, how much to eat. Claude Levi-Strauss refers to food as a language that communicates social and cultural meanings. Food through its aroma and flavour can transport people to places they want to go (Verbeke, & Poquiviqui López, 2005). Discussed in the

previous chapters, that culture can strongly influence the consumer choices. They can express their culture through the buying and consuming the products. Consumption patterns of the products may serve as the proxy to measure the extent to which the people have adapted to the new culture they are living in (Gronhaug et al., 1993). According to Mueller, (2008) the preference for the selection of products is greatly influenced by the strength of values and beliefs people have about their culture. For example, if a person has a high level of cultural pride in one's own culture, it can greatly manifest the retention of elements of the home culture. It is stressed by Seitz (1998) that different ethnic groups may exhibit a different pattern of acculturation, and consumption dyed. He found that Asians were less likely to acculturate as compared to the Hispanics and African in the USA, and therefore, they exhibit different consumption patterns as compared to other cultural groups.

4.2.1 Acculturation and Food consumption

It has been observed that there is a relationship between acculturation and food consumption (Hamlett, et al., 2008). The dialectical interplay between immigrant identities and what they perceive to be the "host" culture is complex and has been explored through theories of acculturation in disciplines across the social sciences (Laroche et al., 1998; Lindridge et al., 2004). Some studies also conclude that acculturation, and ethnic identifications are positively related to food consumption (Bojanic and Xu, 2006; Satia-About et al., 2002).

While studying the food consumption of ethnic minority consumers in the diaspora setting, Ayyub (2015) found that food consumption serves as a source of identity projection for the ethnic minorities. The consumption patterns of ethnic minorities with the strong ethnic identity intend to consume the ethnic food because they found that it is important for their personal conviction. On the contrary, low acculturated ethnic consumer tend to exhibit verity in their food choices and can be lured by the both mainstream and or ethnic food.

Laroche et al., (1998) conducted a study about the Italian ethnic identity and the consumption of traditional and convenience foods in the French-Canadian region. They argue that “*it is quite apparent that acculturation and ethnic identification are related to consumption. In other words, consumption is ethnically bound.*” Nevertheless, Laroche et al. (1998) through their study put forwarded that the relationship between the ethnic identity and food consumption is a complex process. The relationship varies based upon various types of food and other conditions of interaction among the ethnic communities, for example, the religious holidays (Laroche et al., 1998).

Some products can be less cultural specific, while others may not. Clothing, that is generally perceived as a cultural specific product, however, it may be highly dependent upon climate of a particular geographical region or price, while it also can be assumed that a dress can be fully westernized, but the aesthetics, the design or the colour may be associated with a particular culture. Clothing with reference to ethnic minority may also serve as a source of security, they may just follow “*do as the Romans*” principle and may feel less susceptible to discrimination from other members of the society. In Berry, Phinney, Sam and Vedder (2006) terms, behavioural adaptation can be referred as integration. On the other hand, products like food and leisure activities can be strongly linked to the maintenance of strong cultural ties (Cleveland et al., 2009). Food, in the diasporic situation can be categorized into ethnic and non-ethnic food (Stayman and Deshpande, 1989). Some other researchers paired them with Heritage and mainstream food (Verbeke & Poquiqui-López, 2005; Cleveland, et al., 2009; Timothy and Ron, 2013). Immigrant consumers may respond to a particular set of food differently in the different circumstances.

In the context of the study at hand, ethnic food may be referred as the South Asian food.

While the non-ethnic food can be termed as the *English Food*. Studies have found that levels of acculturation can influence the food consumption, for the both ethnic and non-ethnic food.

Stayman and Deshpande (1989) are of the view that the Asian minority population was more sensitive to the group norms that led towards consuming more ethnic food. For the members of diaspora, ethnic food is tastier and exotic, while they term the mainstream food as “Foreign and bland” (Jamal, 1998). It was also manifested in a study that ethnic minority may be inclined to consume the mainstream food (Cleveland, et al., 2009). This behaviour may be explained with the help acculturation. It can be assumed that high level of acculturation may lead towards consuming mainstream food and low level of acculturation may cause more consumption of ethnic food. The relationship between acculturation and food consumption can be explained graphically in the figure 4.1. This figure represents a part of the whole model exhibited in the later section. Based upon the model two hypotheses can be formed;

H1. There is a negative relationship between the level of acculturation and ethnic food consumption.

H2: There is a positive relationship between the level of acculturation and mainstream food consumption.

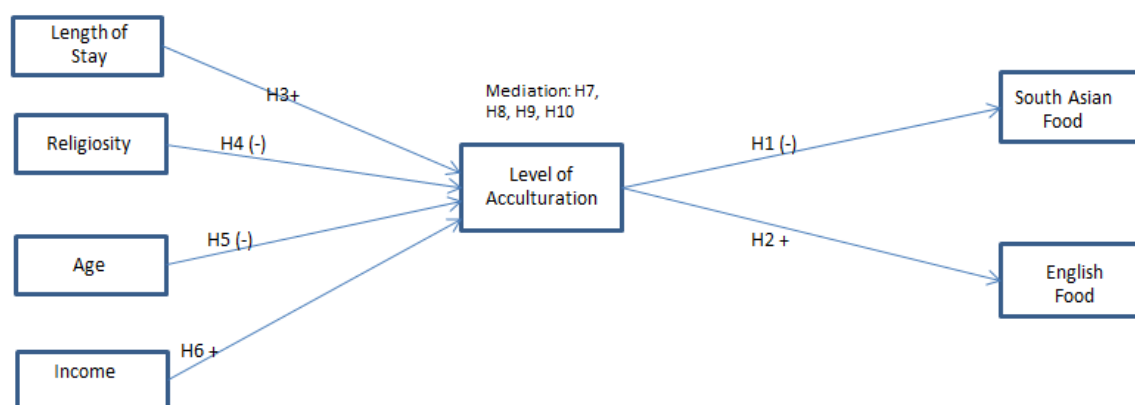


Figure 4.1: Demographic and personal factors and their relationship with level of acculturation and food consumption

4.2.2 Personal characteristics and Acculturation

It is explained in the chapter two that acculturation is the acquisition of host culture traits (Laroche et al., 1998). The members of the Diaspora are forced to learn the host culture for

their economic survival (Smither, 1982). The acculturation process is involuntary in nature. However, it is important to note that members of ethnic minority don't not exhibit an identical pattern of acculturation. The variations in acculturation and participation are due in part to demographics (Laroche et al., 1998; Peñaloza, 1994).

There are certain factors that influence the extent to which a member of an ethnic minority will acquire the traits of the host culture. According to Smither, (1982) a quantitative approach using a multivariate model can help understand the factors that influence successful acculturation. Since acculturation models are used and applied in marketing, health, mental well being and educational achievement therefore, a large number of factors, including pre-emigrational factors, migration experience and post emigrational factors. This study uses the length of stay in the host country, age of the immigrant, income and religiosity as determinants of acculturation.

4.2.2.1 Length of stay and acculturation

Acculturation is a learning of the host culture; like any other learning, acculturation is also a gradual process (Mendenhall & Oddou, 1985). Berry, (1997) and Penaloza, (1994) also found that the length of stay in the host country is an important determinant of acculturation.

Penaloza is of the view that the length of stay in the host country provides the necessary skills to the immigrant to adapt to the culture. Alvarez et al., (2014) found that length of U.S. residency is strongly correlated to identification with the U.S. culture in Hispanics. On the contrary, Perez & Padilla (2000) found that the Hispanic consumers retain their cultural values even across the generations and length of stay in the host country does not change acculturation.

Taking example of language use, English is not the primary language of the South Asian immigrants. They start using English as their primary language and over a period of time

their English language competence increases. Miglietta & Tartaglia, (2009) pointed that length of stay influences acculturation, mostly through language competence and mass media knowledge. Based upon the discussion, it can be assumed that length of stay positively influences the level of acculturation in the South Asian immigrants in the UK. Thus the following hypothesis was developed:

H3: There is a positive relationship between the length of stay in the host country and the level of acculturation.

4.2.2.2 Religiosity and acculturation

Religion is a very important cultural force as well as a key influence on consumer behaviour. It influences individuals and society through changing the people's attitudes, values and behaviours (Essoo and Dibb, 2004; Mukhlis, 2009). Culture cannot be understood without appreciating its relationship with the religion (Huntington, 1993). Hefner (1998) pointed that *"culture is where religion happens; religion is located within human culture, and religion emerges within the cultural phase of evolution."* In a study of Turkish Muslims, Izberk-Bilgin (2012) referred to *"Consumer Jihad"* and explained that low-income, devoted Turkish Muslims reprove using the global brands and high religiosity may influence their choice to remain compatible with their religious ideals.

People start learning religious beliefs from childhood. Once they develop a deeper understanding of the religion gradually, and they become more or less religious. It can be debated whether religion itself or the level of religious commitment is an important influence on culture. A person may be a member of a religious group; however, he or she may be less or more committed to the teaching of the particular religion. Religiosity is the *"degree to which individuals are committed to a particular religious group"* (Delener, 1990). Douglas and Craig (1992) cited in Lindridge (2010) invited researchers in the field of consumer

behaviour to examine two important issues related to religion and acculturation, a) what is the role of religion within acculturation and b) how varying degree of religiosity affect acculturation.

Personality traits and character of more religious individuals are different from less religious people. Religion provides a structure and leaves less room for the people to exert agency.

Triandis (1997) is of the view that atheists can adapt more easily than a devout religious person. Durkheim, (1976) argued that a more religious person tends to accept the ultimate superiority of society over the inferior individual. Religious people are more satisfied with their lives (Hong and Giannakopoulos, 1994; Wilkes et al., 1986). It is found that religiousness is a significant determinant of consumer ethical beliefs (Vitell, et al., 2005).

This study focuses the South Asian Diaspora in the UK, most of those believing in a religion that is different from the religion of the mainstream British population. Their home cultural beliefs are embedded in their native religions, culture, and it may hinder while adapting to the host culture. This study postulates that the level of the religious vows may influence the one's commitment to a particular culture and negatively affects the level of acculturation.

H4: There is a negative relationship between the religiosity and the level of acculturation.

4.2.2.3 Age and acculturation

Age is considered one of the most important variables in developing the market segments and understanding consumer behaviour. As young members of a society or social group, people are ready to explore new ideas and try out new things while biological aging contributes to conservatism (Glenn, 1974). Cornelis, et al., (2009) also found a linear relationship between age and social-cultural conservatism. Yeh (2003) explained that age was an important factor in the acculturation, where older people experience less acculturative distress and fewer

concerns for intercultural competence that leads to lower level of acculturation. On the contrary, younger people are more concerned about intercultural competence, and they experience more acculturative stress; therefore, they tend to be more acculturated than their older counterparts (Sodowsky & Lai, 1997).

There is some level of empirical evidence that youngsters acculturated more rapidly than older (Burnam et al., 1997; Kimbro, 2009; Penaloza, 1994). Jamal (1998) studied the food acculturation of British-Pakistanis, and explained that mainstream culture foods “...*were perceived by the younger informants as convenient, and as a way to conform to the mainstream culture*” (p. 224). Cleveland and Chang (2009) while investigating the Korean immigrants in Canada found that the younger people tend to acculturate more as compared to older people who project ethnic identity and identify themselves with the culture of their origin. Based upon discussion it is proposed that:

H5: There is a negative relationship between age and the level of acculturation.

4.2.2.4 Income and acculturation

It is argued that low income leads to lack of resources required for adaptation to a new culture (Dressler and Bernal, 1992). The middle-income people may embrace consuming international brands to exhibit a modern look and civilized identity (Belk, et al., 2003) Üstüner and Holt (2010) indicated that lack of economic and cultural capital hinders the acculturation to the Western consumption patterns.

Phinney (1990) reported the people with low income tend to maintain their heritage culture and less likely to adapt to the host culture. According to Cleveland et al., (2009) wealthier individuals exert a wide range of choices and are less susceptible to ethnic conformity

pressures. In this way, higher income levels may also be indicative of a successful economic life that may result in acculturation.

This study posits that:

H6: There is a positive relationship between income and the level of acculturation

4.3 Mediation effect acculturation

It is proposed earlier that level of acculturation can influence that food consumption, while the personal characteristics of the South Asian Diaspora members may affect the level of acculturation. Baron and Kenny (1986) emphasize the role of processes that intervene between inputs and outputs. This study builds on the role of acculturation as a mediating process between personal characteristics and food consumption. The objective is to see whether food consumption varies due to the level acculturation for different individuals based upon their length of stay, religiosity, age and income.

The marketing literature explains that consumer demographics strongly influence the consumption (Solomon et al., 2012). Demographics are used as an important basis for the selection of target market and segmentation (Cleveland, et al., 2011), media selection (Gilbert & Warren, 1995) and other marketing mix elements. It is discussed in the section 1.2.1.1 that culture influences the consumer behaviour; while in the case of ethnic minorities, who are influenced by more than one culture, this relationship may not be straightforward. In the following section, a detailed discussion on role of culture and acculturation is discussed with reference to the ethnic minorities.

The studies on the mediating role of acculturation between personal demographics and consumer behaviour are mostly limited to consumption of substances, participation in the

sports or using the health services (e.g. Asbridge et al., 2005; Harrolle & Trail, 2007; Leung, & Moore, 2003; Ouarasse, & van de Vijver, 2005; Te Lindert, et al., 2008). A scant literature is available for explaining the mediating role of acculturation between personal characteristics and consumption, particularly food consumption. This study aims to explain the mediating effect of acculturation in consumer behaviour.

The principal idea behind mediation analysis is that, there are some internal transformation mechanism that influence the relationship between exogenous variable and endogenous variable. (Baron and Kenny, 1986; Venkatram, 1989). A variable (acculturation) is considered to act as a mediator to the extent it accounts for the relationship between antecedents (Personal characteristics: LOS, Religiosity, age and income) and the criterion (food consumption, FSA, FE). However, the predictors to food consumption are likely to be varied and numerous. Personal characteristics are likely to have some direct effects on consumption likelihood. Thus, it is more realistic to suggest that acculturation is a partial mediator. That is, acculturation is likely to partially mediate the relationships between the income and food consumption.

The level acculturation may be a differentiating factor that can cause these relationships to occur. For instance, it was found that the Length of stay in the host country may influence the changes in food consumption patterns; longer a person had stayed in the UK has negatively influenced the ethnic food consumption. Similarly, Cappellini and Yen (2013) found that the food consumption pattern of the Chinese students in the UK changes over time. They are of the view that strong or weak ethnic identity may cause a contingency in the relationship.

While Asbridge, Tanner & Wortley (2005) also suggested using acculturation as a generative mechanism through which personal factors are able to influence the consumption. Based upon the discussion, following hypotheses are postulated to understand whether acculturation provides contingency between the personal characteristics and food consumption.

H7a: The level of acculturation mediates the relationship between length of stay and ethnic food consumption

H7b: The level of acculturation mediates the relationship between length of stay and non-ethnic food consumption

It is suggested that, the religious differences are artificial, and the ethnic identity is more important than religion itself (Hawkins et al., 1980). According to Mokhlis (2009), religion is an important factor in the human life and have a significant influence on people's attitudes, values and behaviours at both the individual and societal levels. This study is about the food consumption, in many cases it may be greatly influenced by the religion (Shah Alam et al., 2011). This study seeks to explore the role of culture between religiosity and consumption. And the following hypotheses are developed.

H8a: The level of acculturation mediates the relationship between religiosity and ethnic food consumption

H8b: The level of acculturation mediates the relationship between religiosity and non-ethnic food consumption

In another study on Pakistani immigrants in the UK, Jamal (1998) found that dissimilar pattern of acculturation and consumption among younger and older immigrants. The older immigrants see FSA as more exotic and tasty, while the younger members of Pakistani immigrants are inclined to consume FE, and they perceive it more convenient and a symbol of independence. Both the groups also exhibit variation in the acculturation levels where the younger immigrants exhibited higher level of acculturation than the older immigrants.

H9a: The level of acculturation mediates the relationship between age and ethnic food consumption

H9b: The level of acculturation mediates the relationship between age and non-ethnic food consumption

Similarly, it is generally believed that income influences the consumer behaviour (Fall Diallo, et al., 2013). Consumer with high income have more financial capability to buy goods and services they want (Üstüner and Holt, 2010). Since this study aims at using ethnic minorities who may intervene between the income and consumption. Therefore, the following hypotheses are developed to explore the mediating effect of acculturation:

H10a: The level of acculturation mediates the relationship between income and ethnic food consumption

H10b: The level of acculturation mediates the relationship between income and non-ethnic food consumption

4.4 Moderating effect of Neighbourhood and Religious Identity

Acculturation studies explain that various demographic factors can help in predicting the level of acculturation in the minority groups (See: Berry, 1997; Cleveland et al., 2009; Penaloza, 1994), however, the results have some inconsistencies.

Research studies claim that the length of stay in the host country is linked to acculturation (Berry, 1989; Penaloza, 1994). Oberg (1960) conducted a study on sojourners and claimed that those who stayed longer in the host country adjusted better to the local cultural environment as compared to the new. While the case of immigrants is different from the sojourners, who have a desire to live in the host country for a longer period of time.

According to Miglietta and Tartaglia, (2009) it is believed that time is the “*sleeping partner*” in acculturation. The longer the stay in the host country better is familiarity with the new social context. Ward & Kennedy, (1999) are of the view that longevity leads to “*sociocultural competence*” that can ultimately influence the level of acculturation. However, the relationship between the lengths of stay has shown some inconsistencies. In some cases, it was found that they both have a positive relationship (Berry, 1997). The length of stay has

shown different influence on acculturation within a particular group as well across different ethnic groups.

Askegaard et al., (2005) in their study about the acculturation of Icelandic immigrant in Denmark found that some immigrants adopted the cultural values of Denmark, while some immigrants still remain stuck to the Icelandic cultural values. Miglietta and Tartaglia, (2009) found significant acculturation differences between the Arabic and Romanian ethnic groups in Italy. According to the U-curve hypothesis that explains the cross-cultural transitions, acculturation is not straight forward for most of the immigrants; it starts with enjoyment and euphoria in the early stages followed by crisis, recovery, and finally, adjustment (Lysgaard, 1955; Gullahorn & Gullahorn, 1963). There is a little evidence to support the hypotheses. Therefore, it was abandoned Ward et al., (2001) believed that the patterns of the association between longevity in the host country and acculturation may heavily depend on the type of migrating group (sojourners, immigrants, refugees).

It is discussed above that the religiosity has a relationship with acculturation. Some studies suggested that there is an inverse relationship between religiosity and adaptation to the host culture, particularly when religiosity at the societal level is high (e.g., Gebauer et al., 2012; Lavric and Flere, 2008). On the other hand, some studies emphasized the importance of cultural factors such as individualism and collectivism (Markus and Kitayama, 1991 and Triandis et al., 1990). For example, it was found that the religious Caucasians may find additional resources to cope with stressors during the acculturation process, and the religious community may provide some support for the psychological adjustment in the host country (Brown et al., 2008 and Wills et al., 2003). On the contrary, religiosity in the Asian Americans has little contribution in the adjustment to the host culture because the support might be inbuilt within their collectivist culture.

It is iterated earlier that income has a strong association with learning and adapting to a new culture. For example, Dubois and Duquesne (1993) supported that there is a strong positive relationship between income and openness toward culture change. Cleveland et al., (2011) found that in some cases the influence of income had a significant and positive association with the adoption of a new cultural consumption. On the contrary, Cappellini, and Yen (2013) studied the Chinese student in the UK who had a high disposable income; they found significant differences within the group regarding adaptation to the host culture.

A study conducted by Beiser et al., (1988) found that older people struggle while learning and adapting to a new culture. On the other hand, Padilla (1986) found opposite results and referred that the older Japanese and Mexican migrants in the United States showed higher levels of psychological distress, and they made more efforts to learn the host culture.

It is evident from the above examples that the previous research has led to conflicting expectations regarding the relationship between personal characteristics of immigrants and level of acculturation. These inconsistencies suggest to investigate further the relationship between demographic factors and acculturation by introducing moderating variables. The present study proposes exploring the moderating influence of religious affiliation and neighbourhood on acculturation of the South Asian immigrant community in the UK. First of all, case for Religious Identity as a moderator is discussed and in the later part neighbourhood as a moderator is explained.

4.4.1 Religious Identity as a Moderator

Religious identity has been discussed as an important situational factor influencing behaviour and consumption (e.g., Jamal & Sharifuddin, 2015; Siev, Chambless & Huppert, 2010). The population of the study belongs to different religious groups, including Hindus, Muslims and Sikhs, mainly. Muslims are somewhat different from Hindus. It is explained in the literature,

Islam by its structure is perceived as an Abrahamic religion, while Hinduism and Sikhism are Non-Abrahamic. Therefore, the religious affiliation was divided into Muslim and Non-Muslim groups, where the latter group included Hinduism and Sikhism both. The large size of Muslim Asian population merits to be studied separately from the other non-Muslim groups. According to the ONS (2011), Muslims contribute more than 54% of the total size of South Asian Diaspora; therefore, it provides a reasonable basis for comparison.

Compared with the mainstream population in the UK, Muslims and Non-Muslims groups from the South Asian espouse more traditions. For example, gender integration is not common Muslims, in particular, and other religious groups in general. For the Muslims, there are any overt signs of religious identity (e.g., hijab for women, beards for men). This can make them a more visible religious minority and may increase their chance to be vulnerable to bigotry and discrimination from the mainstream population (Awad, 2010). The South Asian Muslims and Non-Muslims communities may also exhibit some similarities by disapproving western standards of materialism, and emphasise modesty; arrange marriages and disapproving Western standards of dating, and fasting for religious reasons e.g., *Brat or Vrat* for the Hindus and Ramadan for Muslims (Wilson, 2012). Although there have been some hypotheses posited about the ease of acculturation for Muslims and Non-Muslims, few published studies are available that empirically test this association.

This study uses self-reported religious identity (ReliID) as a moderating variable. Berry et al., (2006) found that there was a clear difference in the acculturation profile of the Muslims and respondents of other religious groups. The Muslims scored much higher on ethnic ties as compared to other religious and non-religious groups in the sample. Similarly, Amer and Hovey (2007) studied immigrants in the USA and found differences in acculturation based on religious identification. Hussain (2010) compared the acculturation differences between Hindus and Muslims, and argued that it is difficult to find whether the Muslims are less

acculturated than Hindus. However, there are clear differences between Muslim and Hindus, for example, Muslims place greater emphasis on formal marriage than Hindus. They have a higher fertility rate and low educational achievement as compared (ONS, 2011). The differences and similarities between the religious groups needed more understandings. There is little explanation about how various religious identities can affect the acculturation.

There is scant literature about the role of Religious Identity, particularly Islamism on consumer behaviour (Izberk-Bilgin, 2012). Nevertheless, a large body of literature on Islamism exists outside the domain of marketing (Ayoob 2008; Tibi 1983). It is a widely held belief that Islamism is against modernization, capitalism, and western consumer values (Ahmed 2004; Huntington 1993, 1996; Ray 1993). On the contrary, Sandıkçı and Ger (2005, 2010) pointed that Islam can be fashionable as well as modern. Therefore, it is interesting to see to what extent Muslim Identity influences consumer behaviour.

Ayers, et al., (2009) and Luk et al., (2013) proposed studying the moderating effect of religious affiliation on the relationship between personal characteristics and acculturation. In addition to this Johnson, (2007) and Le, Goebert & Wallen, (2009), also supported the role of religious affiliation and the acculturation. Sodowsky and Plake (1992) studied different ethnicities and religious groups and their acculturation patterns, they found that, LOS differently influences across various groups, for example, Muslims scored low on acculturation as compared to other religions. Therefore, it can be proposed that:

H11: The ReliID (Muslim and Not-Muslim) moderates the relationship between LOS in the host country and ACC. The magnitude of effect is stronger for the MuslimID as compared to the non-MuslimID.

It can be argued that, with the religious identity can affect the influence of religiosity on acculturation. For an instance Bulut and Ebaugh (2014) in a study about Turkish immigrants in the USA found that, it is more common for the Turks to identify themselves as Turkish and

they are well adapted to the US culture. However, a varying degree of assimilation can be observed between practicing and non- practicing Turks. Khawaja (2016) suggested that, Muslims reported a higher level acculturative stress than the Christian immigrants and the Arab-American Christians scored high on acculturation than their Muslims counterparts. Goforth et al., (2014) argued that, the strong sense of religiosity tends to associate strongly with the religious identity and ultimate leads to stronger ties with the home culture. Therefore, it can be proposed that:

H12: The ReliID (Muslim and Not-Muslim) moderates the relationship between RELI and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID.

Jamal (2005) found a straight forward relationship between age and acculturation and suggested that the younger Pakistani immigrants in the UK are more adapted to the host culture, as compared to their older counterparts. However, this pattern may vary from one ethnic group to another. Lindridge (2010) argued that Muslim parents strongly influence their children to adopt Islamic belief system than their Hindu counterparts, Therefore, it proposed that the influence age on acculturation may be moderated by the religious affiliation and the following hypothesis was proposed.

H13: The ReliID (Muslim and Not-Muslim) moderates the relationship between Age in the and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID.

In the ethnic minority studies, the income and income disparities are popular subjects. Since, it is observed that the ethnic minorities characterise low income as compared to the mainstream population; therefore, they lack participation in the mainstream consumer culture and ultimately result in the low acculturation (Üstüner and Holt 2010). At the same time, it is observed that, the income level of various ethnic minorities varies, for an instance, Runnymede Trust, a UK based think tank, reported that approximately one quarter of Bangladeshi and Pakistani immigrants (the largest Muslim community in the UK) work at

below or minimum wage rate, while their Indian counterparts earn much better, and only a 5.4% of Indians in the UK work below the minimum wage rate. The census data 2011 reveals that Muslims in the UK live under severe poverty as compared to any other group. The data shows that approximately half (46%) of the Muslim population resides in the bottom 10% of the most deprived Local Authority Districts in England (Ridley, 2015). With the help of data, it can be argued that income and acculturation relationship may be further explained by adding an interaction of religious identity and it is proposed that the income acculturation influence can be better observed in the presence of religious identity.

H14: The ReliID (Muslim and Not-Muslim) moderates the relationship between Income and ACC. The magnitude of effect is stronger for the MuslimID as compared to the non-MuslimID

The food consumption and religions of the world always remained part of discussion in academia and everyday life. Religious people have related their gods and the world through food (Norman, 2012). According to Anderson, (2014) food is always a marker of the classification device to differentiate from others by defining what they eat and what they don't eat. For example, in Islam, there is a prohibition of pork. Similarly, in Hinduism there is a prohibition of eating beef. While in Sikhism, smoking is prohibited for its followers. Nevertheless, this does not mean that all Muslims don't eat pork or no Sikh smokes. People may violate the prohibitions to express their own belief system. Crockett & Wallendorf, (2004) put forward the idea of cultural resistance through consumption. They are of the view that normative political ideology can influence consumption among ethnically segregated communities, and it reflects wider social interactions between the minority and the majority population. Consumers express and demonstrate their political ideologies through

consumption acts; it can result in divergent acculturation outcomes and consumption behaviour. (Lindridge, 2010).

It is not earlier that various religious groups in the South Asia have some commonalities in terms of cultural values. Nevertheless, there are some clear differences between them. That can cause variation in their food consumption. For example, the food preparation may remain similar across the religions; however, what they eat may be heavily influenced by their religious beliefs. Therefore, this study posits to explain the effect of ReliID between acculturation and food consumption. This study categorizes food consumption into mainstream food items and ethnic food items. A detailed explanation of selection of food items is noted earlier in this chapter. This study proposes that the interaction between Acculturation and Food consumption (FE and FSA) is moderated by ReliID (Muslim vs Not-Muslim). It is assumed that:

H15: The ReliID (Muslim and Not-Muslim) moderates the relationship between ACC and the FSA. The size of the effect is bigger for the non- Muslim ID than Muslim ID.

H15: The ReliID (Muslim and Not-Muslim) moderates the relationship between ACC and the FE. The magnitude of effect is stronger for the MuslimID as compared to the non-MuslimID.

4.4.2 Neighbourhood as a moderator

Various theorists have noted that social surroundings of an individual play a vital role in the acculturation (Birman, Trickett, & Buchanan, 2005; Luk et al., 2013; Oppedal, Roysamb, & Sam, 2004). Nevertheless, there is scant literature available on the nature of the effect of neighbourhood on acculturation and adaptation of immigrants. The people who comprise a neighbourhood, create a collective milieu that shapes social interactions, and therefore, neighbourhood of residence may be a determinant of the way immigrants learn to master the

challenges of living in a new country (Miller et al., 2009). According to Birman et al., (2005) the acculturation experience of immigrants is affected by the ethnic concentration of the neighbourhoods in which they reside. The immigrants may pass through the different acculturation experience in the non-ethnic neighbours. Therefore, it can be assumed that the ethnic make-up of a may leads to different trajectories of acculturation and adaptation (Bhugra & Arya, 2005).

Though, A study in 20 EU countries suggested that the ethnic diversity has been varying effects on social cohesion between ethnic and mainstream population (Hooghe, et al., 2009). Those who live in ethnic enclaves tend to remain stuck to their own cultural values (Schwartz et al., 2010), and this can also be extended to the workplace ethnic diversity (Christian, Porter & Moffitt, 2006). Those who get fewer chances to interact with mainstream society or more diversified community groups they show little tendency to learn mainstream culture.

Neighbourhood, whether ethnic and non-ethnic can also moderate the relationship between demographic factors and acculturation. For example, research suggests that the length of stay positively influence on the level of acculturation, however, it requires sufficient social capital to participate in the host culture (Üstüner & Holt, 2007; Luedicke, 2011). Ethnic neighbourhood provides little opportunity to participate in the mainstream culture (Putnam, 2000; Letki, 2008) and may moderate the relationship length of stay and acculturation.

H17: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between LOS and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood.

The studies have explained that the level of religiosity among immigrants may influence the level of acculturation (see: Goforth et al., 2014; Khawaja 2016). It is observed that the neighbourhood may provide social support or hinder performing religious rituals, depending upon the nature of neighbourhood (Asber et al., 2008). For example, a person who want to

attend the religious congregation regularly, the ethnic neighbourhood may provide more opportunities to practice religion as compared to non-ethnic neighbourhood. Therefore, it can be argued that effect of religiosity on the level of acculturation may be better understood with the moderation effect of type of neighbourhood. The study proposes the following hypothesis:

H18: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between RELI and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood.

The linear relationship between age and acculturation is discussed earlier, and the studies have shown that younger immigrants are more acculturated to the host culture, while their older counterparts are less acculturated (e.g. see: Cleveland and Chang 2009; Jamal, 2005). Berry et al., (2006) studied adolescence acculturation and contended that immigrant youth exhibited assimilation, integration and separation profile, where, some of them showed adaption to the host country, while some showed high orientation towards the country of origin. They argued that acculturation may be influenced by the composition of neighbourhood, and it was observed that *“Neighborhoods with a larger proportion of residents who were not from one’s own group tended to have a higher proportion of national profiles than those with more same-group residents”* (Berry et al., 2006). Based upon this observation, it can be proposed that, age alone may influence the acculturation; however, its influence on acculturation can be moderated by the type of neighbourhood.

H19: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between Age and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood.

The income strongly influences the acculturation, since it is necessary to participate in the consumer culture (Cleveland et al., 2009). However, the influence of income can be strengthened or weakened by the neighbourhood. Üstüner & Holt, (2007) argued about availability of social capital to participate in the consumer culture. Galster, Andersson, and

Musterd, (2010) noted that, sometimes it is difficult to separate income from the neighbourhood, because the neighbourhood represents the socio-economic status of the residents. Income is an important component of socio-economic status. However, with reference to ethnic minorities, it is noted that not all immigrants living in an area of ethnic concentration live because of the income, various ethnic and cultural ties may create a need for living with the people similar to them, and for the visible minorities like the South Asians, the reason to live in the closed neighbourhood areas may be a result of overcoming the acculturative stress or to avoid any racial discrimination (Berry and Sabatier, 2010, Schwartz et al., 2010). Therefore, it is important to see the role of neighbourhood in determining the influence of income on acculturation.

H20: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between Income and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood.

It can be argued that ethnic neighbourhood provides opportunities for the residents to consume ethnic food more often than the mainstream food (Chapman and Jamal, 1997; Hamlett et al., 2008). Because, in the more concentrated non-ethnic neighbourhoods, the supermarkets are less likely to maintain the ethnic food section. Oppositely, in the ethnic neighbourhoods, the supermarkets maintain ethnic food sections to attract and retain their ethnic customer. This study proposes that the interaction between Acculturation and Food consumption (FE and FSA) is moderated by Neighbourhood (Ethnic v/s Not-ethnic). It is assumed that:

H21: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between ACC and FE. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood .

H22: The neighbourhood (ethnic v/s non-ethnic) moderates the relationship between ACC and FE. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood .

The figure 4.2 exhibits the summary of the hypothesis proposed in the study.

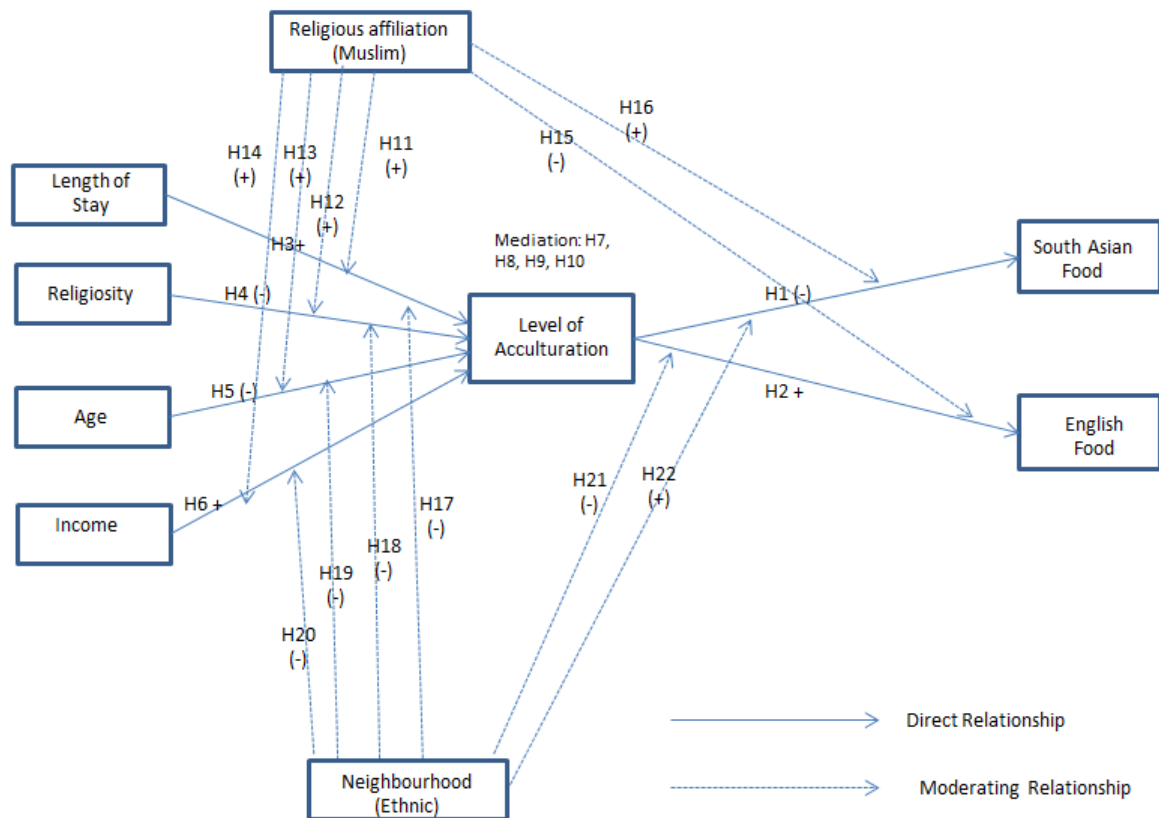


Figure 4.2: The conceptual model for testing

4.5 Chapter Summary

This chapter has presented the research framework, based upon the literature on consumer acculturation, food consumption and the relationship of demographic factors with acculturation of the members of South Asian diaspora in the UK. Section 4.3 has examined the role of acculturation in providing a mechanism through which the demographic factors influence the food consumption. Section 4.4 has looked at the two contingency factors that explain the relationship between demographic & acculturation, and between acculturation & food consumption. It is explained that the religious identity and neighbourhood may serve as boundary conditions for the demographic-acculturation dyad and acculturation-food consumption dyad. Based upon the discussion and proposed hypotheses, a simplified model (see figure 2) was developed to represent the proposed relationships in the study.

Having laid out the framework for this research, along with the hypotheses, the next chapter will discuss the methodology for executing the research.

Chapter V: Methodology:

... Cross-cultural study appears to be imprisoned by its own self-produced Plato's cave. Cross-cultural researchers are shackled to the walls of a psychic prison by their methodological, epistemological, and ontological assumptions. Their interpretation of the shadows on the wall of their cave dwelling reflects a Western philosophical inheritance of Enlightenment, rationalism and logical empiricism. They are trapped in this prison that is formed from a Western cultural and philosophical inheritance... (Lowe, 2002)

5.1 Introduction

Social scientists produced various theories to explain the phenomenon of consumer acculturation. It started getting major attention after Berry's model of acculturation in 1975, Penaloza (1989) on the other hand, contributed largely in consumer acculturation. In 2005, Askegaard (2005) and his colleagues developed a perspective in "*post-assimilation*" model of acculturation, who emphasised that instead dividing "*consumer into stable dispositional categories*" ethnic identity is an ongoing negotiating process that consumers in diasporic setting may experience multiple identities.

Consumer acculturation researchers argue that, consumption of a particular product can be regarded as a part of the context (Penaloza, 1994; Wallendorf and Reilly, 1983). The meanings of consumptions are located in three different places, *i.e.*, culturally constituted world, the consumer goods, and the individual consumer, and it moves from "*world to goods and good to individuals*" (McCracken, 1986). Belk (1976) referred it as "*situational variables*" and suggested time and spaces are two important determinants of consumption. He further emphasized that in addition to physical surrounding, social surroundings greatly contributed in defining the variance in consumer behaviour variance.

This research study builds on an understanding of consumer acculturation of South Asian diaspora in the UK. Social Scientists used both quantitative and qualitative methodologies to

explain the phenomenon. In the following section, a comparison of both methods is presented with the explaining rationale for using the proposed methodology.

5.2 Research methodologies in acculturation studies:

Increasing multiculturalism and globalized environments has questioned the mainstream marketing theories, and this incited the need of new methods and perspectives to understand marketing thought (Moisander and Valtonen, 2006). Alternative approach to theory and practice was proposed that was interpretive and heretical in nature. This led to the establishment of journals like, *Journal of Consumer Culture* in 2001 and *Consumption Markets & Culture* in 1998, and many articles were published in another mainstream academic journals on cultural aspects of consumption.

A large body of scholarship was produced regarding consumer culture with an influence of post-structuralism philosophy, that “*imbricate layers of cultural meaning that structure consumer actions in a given social context,*” Thompson and Troester in (Moisander and Valtonen 2006). Many studies were conducted to explain the cultural construction of consumer values and lifestyles (e.g., Holt, 1997; Thompson and Troester, 2002), consumer identity construction and self (e.g., Thompson and Haytko, 1997; Thompson and Hirschman, 1995), some studies also focused the approaches in which they tried to explain how sociocultural discourses that are established historically and cultural myths are appropriated, negotiated and resisted in the marketplace(e.g., Holt and Thompson, 2004; Thompson, 2004; Peñaloza, 2000; 2001).

There were studies merely focused on the acculturation process (Berry, 1980) and at the same time there were many studies that took into account of acculturation of individuals in Diaspora setting and its influence on consumption (Oswald, 1999; Askegaard et al., 2006).

Scholars also challenged the value of mainstream marketing by doing consumer researches from post-modernist, post-structuralist, post-positivist, feminist, Interpretivist, and critical approach (Moisander and Valtonen, 2006).

Miles and Huberman (1994) favoured qualitative methods over the quantitative, particularly when there are significant differences between cultures in terms of individual goals, values, and morals. Qualitative research handles life events by considering the occurrence of events in natural settings. Focus of qualitative research is on the experiences of people and the “*meanings they place on events, processes and the environment of their normal social setting*” (Kiessling and Harvey, 2005). According to Shah and Corley (2006), qualitative research design is quite powerful when new theories are to be built or objective is to refine existing theories, however, rigour of qualitative research design can be questioned as qualitative research designs are not appropriate to test theories (Bryman and Bell, 2003). Focus of qualitative research is on the experiences of people and the “*meanings they place on events, processes and the environment of their normal social setting*” (Kiessling and Harvey, 2005). According to Shah and Corley (2006), qualitative research design is quite powerful when new theories are to be built or objective is to refine existing theories, however, rigour of qualitative research design can be questioned as qualitative designs are not appropriate to test theories (Bryman and Bell, 2003). Focus of qualitative research is on the experiences of people and the “*meanings they place on events, processes and the environment of their normal social setting*” (Kiessling and Harvey, 2005).

On the other hand, quantitative techniques, though questioned, but they are still common in research globally (Teagarden et al., 1995). Focus of quantitative techniques is to determine the measurable phenomenon by creating “*predetermined categories*” which can be used for statistical analysis (Patton, 1997: p. 273). These categories may carry the researcher bias; however, researchers find no other way of testing a reality (Kiessling and Harvey, 2005). It

was further argued that a quantitative approach, which is popular in the USA, uses the *Universalist* paradigm, and if the research is designed carefully, with the help of existing literature, it can solve the problem to an extent. The focus of *Universalities* too narrow and they attempt to make laws like generalizations and may ignore other factors like, history; one's attitude or other intervening factors. That's why in studies of cultural and consumption both quantitative and qualitative research methods, can provide an evidence to the researchers that is required to develop an understanding of consumption and identity project within the global marketplace.

5.3 Research Design

This study is four pronged, firstly; it explores the influence of the personal characteristics on acculturation, and secondly. It attempts to explore the influence of acculturation on food consumption of the South Asian immigrants in the UK. Thirdly, it explores the mediating influence of Acculturation between the individual characteristics and food consumption. Fourthly, it aims to explain the effect of two moderators; Religious identity and neighbourhood, on the relationship between the personal characteristics, acculturation and food consumption.

Therefore, it is important to identify an appropriate research design for answering the above question. A research framework for conducting a study is known as the "research design." Various writers in the field of scientific inquiry have explained three major types of designs that are relevant in social sciences, including exploratory, descriptive and causal (Bryman and Bell, 2011; Saunders et al., 2011).

If a problem is not precisely defined and there is a need to develop an insight into the issue the exploratory research design is more suitable. This design is often used to gain greater

understanding of the problem on hand, when little is known about them at the time of the research (Bryman and Bell, 2011). This design is also suitable when the research area is not fully developed, (Zikmund, et al., 2012). This design starts with a number of vague problem statements, and it is rare to use structure questionnaires in this design. The design is generally used in the early phases of a research that is often a precursor to other types of studies like descriptive research (Saunders et al., 2011). Literature reviews, in-depth interviews or focus groups can be used in exploratory research.

Another research design is descriptive research that is commonly used when the problem on hand is precise and well defined. This design starts with development of hypotheses based upon previous knowledge. The hypotheses typically describe a relationship between explanatory and response variables. Through the investigation, the nature of the relationship between variables is explained. However, it should be made clear that a relationship does not mean causality all the time (Ghauri and Grønhaug, 2005), because two variables are less likely to explain the variance (Churchill, 1995).

The descriptive research design is relatively more rigid as compared to exploratory design. The research objectives, hypotheses, data collection methods and the data analysis should be set up before the start of the research process. Since the focus in this type of design is to draw inferences from the relationship between two variables, great importance is attached to use the scientific method of inquiry.

The causal research design measures the effect of one or more independent or explanatory variable on the dependent variable, and it accounts for the changes in response the variable by manipulating the independent variables. This is a truly scientific procedure, which is capable of establishing causal relationships (Churchill, 1995). This research design is used mostly in experimental studies that take place in a controlled environment.

The research studies can also be categorized based upon the nature of observation, whether at one specific point of time or over a period of time, normally referred as longitudinal and cross-sectional designs. In a longitudinal research study, variables are measured repeatedly over a period of time. The main advantage of this design is measuring the effect of time on the nature of the relationship between variables (Iacobucci and Churchill, 2009). On the other hand, cross-sectional research design provides a snapshot of the data at a single point in time, and it emphasises the representativeness of the sample to the population. In most of the cases, questionnaires are used as an instrument to obtain data. The data collected are examined for association and relationships between the variables (Bryman and Bell, 2011).

The present research study started with a detailed review of existing literature on acculturation, and it led to the development of the hypotheses. A descriptive research design was used to develop knowledge based on empirical testing of the relationship between the variables based on these hypotheses. Since the study had its own constraints, in terms of time and budget, a cross-sectional research design was proposed.

5.4 Development of Questionnaire:

Many research studies demand the collection of primary data from respondents.

Questionnaires are considered the best way of collecting such information and views. It is critical to design a questionnaire in a way that achieves a good response. To start the questionnaire design process, it is significant that the research objectives should be precisely outlined, and list of hypotheses should be ready. After knowing the research goals, it is important to evaluate what information is required to elicit from respondents to meet those

goals. It is also particularly consequential to think about the analysing information each question.

The present study attempted to explore consumer behaviour of South Asian Diaspora in the UK. To collect data a questionnaire was developed, which consists of three different sections. One section tends to measure the level of acculturation of the respondents. Section II was intended to measure the food preferences, and the Section III measures the demographics and personal characteristics of the respondents. In the subsequent section, the development of the questionnaire is discussed in detail, that explain the measurement of acculturation of the South Asian immigrants in the UK, developing their food consumption profile and selection of demographic variables in the study.

5.4.1 Measuring acculturation

It is explained in the Chapter Two that acculturation to the mainstream society is not a recent phenomenon. It remained the topic of literary and academic circles for centuries.

Measurement of acculturation has remained issue since then. In a study conducted about the acculturation of African Americans, (African American Year Book, 1925), this phenomenon was referred as merely economic, educational and religious achievements, as quoted below:

“Perhaps the outstanding facts that come out of going through it are the amazingly complete acculturation of the Negro to the American culture, and the remarkable development they have made since the time of emancipation from slavery. The very first table in the book, showing how Negroes own some 688,000 homes today as against 12,000 owned in 1866, how they conduct some 70,000 businesses when they conducted but 2,100 then, how the percentage of literacy has gone up from 10 then to 90 now, and similar increases in other phases of their economic, educational, and religious position, is merely a forerunner of other tables, which show similar gains.”

The measurement of acculturation has changed drastically since then. Numerous measures of acculturation have been developed and tested along with varying conceptualization of acculturation. Most of these measures were designed to assess individual acculturative variations with regard to Anglo-American culture (Zane & Mak, 2003). Nevertheless, Zane and Mak (2003) identified the lack of consensus among many of the measures of acculturation and the domains and patterns of acculturation. Specifically, acculturation measures selectively include language use, preference, and proficiency; preference and practice in social affiliations; cultural identity; and/or other proxy indicators such as length of residence in the UK. In addition, and as noted above, the acculturation measures also vary in their assumptions regarding dimensionality (e.g., whether original heritage cultural is lost as the new host culture is increasingly accepted).

The measurement of acculturation was based upon five major dimensions, including language use, media exposure, cultural pride (ethnic or mainstream), family structure and roles and social interactions (with mainstream or ethnic population). These dimensions are further classified into 22 items. Items are adapted from ethnic minority literature by Laroche et al., (1996, 1997, 1998) Kim et al., (2001), and Cleveland et al., (2009) with several specific South Asian –oriented items derived from South Asian cultural studies e.g. Hamlett et al., (2008), Suinn et al., (1987;92), Kishor, (1993) and Ghuman, (2003).

The questionnaire uses a Likert scale of summated ratings because it is easy to complete for the respondents (Churchill, 1991). They were required to indicate the extent to which they agreed with a series of statements measuring acculturation. Coding of these responses is for data analysis and statistical testing. How many scale points should be used in the Likert scale, is highly debated. Churchill and Peter (1984) are of the view that the numbers of scale points

affect the research tool's reliability. Franke (1985) explains that a limited number of scale points cause frustration in respondents, and that may lead to limited data collection, ultimately affecting the internal consistency of the measure. Alternatively, too many scale points may affect reliability, as the respondent is unable to differentiate between the various distinctions, the scale is attempting to measure. After evaluating the pros and cons, a five-point Likert scale ranging from "strongly agree" to "strongly disagree" was used in the study.

Ethnic identity and acculturation to the host culture are higher-order concepts, and they may be constructed out of lower order concepts, for example, media exposure, self-identification and pride, language use, and family structure/roles. Language is considered one of the most important determinants of ethnic identity (Laroche et al., 1997; Phinney, 1990; Schwartz et al., 2010), and it has been emphasised that language plays a vital role in “Cultural maintenance” and adopting the culture of the host country. Language explains around 20% variance in behavioural indices of acculturation (Unger et al., 2007), so it provides a valid reason to include language use in the acculturation measurement model.

Another factor is media exposure of the immigrant groups in measuring acculturation or the “*Cultural maintenance...*”. Social cognitive theorist, Bandura, (1989) explains that internal cognitions and environmental factors work in conjunction to alter self-beliefs. Bandura (2001) specifically focuses the significance of electronic media in the process of socialization:

“Because the symbolic environment occupies a major part of people's everyday lives, much of the social construction of reality and shaping of public consciousness occurs through electronic acculturation. At the societal level, the electronic modes of influence are transforming how social systems operate and serving as a major vehicle for socio-political change. The study of acculturation in the present electronic age must be broadened to include electronic acculturation (p. 271).”

O'Guinn & Faber, (1985) used the media as a proxy for investigating the level of acculturation. Khairullah (2011) found that low and moderate acculturated Indian-Americans prefer media and advertisement from their culture of origin, while highly acculturated Indian-Americans prefer mainstream media. Interestingly, most of the studies using "media consumption" as a proxy of acculturation have focused merely on mass media, and these studies ignored social media that can become a measure of acculturation. There are some studies social media and acculturation. However, they have a limited focus on the adjustments of students in their college life, for example, Poellhuber, et al., 2011; De Andrea et al., 2012. The present study, in addition to mass media has attempted to incorporate social media the measurement of acculturation.

Cultural pride is another factor used in acculturation studies to measure the level of acculturation. Gronhaug et al., (1993) postulate that higher cultural pride towards own ethnicity could impact the will to retain specific elements from original cultures. Changes in consumption patterns could also be influenced by cultural contexts. Suinn et al., (1995) and Berry (2003) considers cultural pride in one's culture (feelings of pride in having an Asian background) as a measure of acculturation.

Other factors employed to measure acculturation include the degree of social interaction with the members of the same ethnic group and members of mainstream culture (Mendoza, 1989; Laroche, Kim, & Clarke, 1997) and participation in the organizations of the home and host cultures (Keefe & Padilla, 1987). Horenczyk, (1997, p.34) is of the view that acculturation *"does not take place in a social vacuum; it occurs and unfolds itself within the context of intra group and inter-group relations,"* thus it becomes important to see how the members of

ethnic minorities interact with the other members of society both mainstream and ethnic (Chapman and Jamal; 2000.)

Laroche et al., (1997) Cleveland et al., (2009) are of the view that social organization and participation in the celebrations can also be used as a proxy for measuring acculturation. It involves participating in ethnic or mainstream celebrations.

Gender and family-related attitudes and behaviours are not always consistent; they may vary based upon level of acculturation. According to Triandis, (1995) members of collectivist cultures are expected to support the goals and interests of the group over the individual. Ghuman (1998) emphasized clear demarcation of gender roles in Asian societies. Thus family structures, sex roles, submission to parental authority, marriage can be used to measure acculturations (Goldberg et al., 2012; Laroche et al., 1998).

Brief descriptions of the factors measuring ethnic identity are presented in the table 5.1.

Table 5.1 Acculturation scale and measurement of identity

Dimensions	Measuring items	Sources
Cultural Pride/Identification	Identification with culture Perceived richness of culture Comfort in culture Following traditions Pride in culture	Cleveland et al., (2009)
Family structures/roles	Gender Roles Spousal Freedom Gender equality	Ghuman (1998)
Language Usage	Language with parents Language with other family members Language in family gatherings Language with friends	Suinn et al., (1987)
Media Usage	Newspapers Movies Radio Television Books	Khairullah (2011)
Social Interactions	Partying or going outside Participation in cultural events Friendship circle Friends on social media*	Laroche et al., (1997)
Notes: * De Andrea et al., (2012)		

5.4.2 Measuring Food Consumption:

For the research purposes, at first stage various British and South Asian restaurants, who have posted their menu on their websites, are selected. For the random search, “*Time out*” website was selected. Five British restaurants were selected from a list of five hundred restaurants on randomly. In the same way a list 500 Asian restaurants were generated. All Middle Eastern and Far Eastern, including Chinese were excluded from the list only Indian, Pakistani and

Bangladeshi restaurants were selected. In this way, a list of 122 restaurants was generated and five restaurants that had the menu on their website were selected randomly.

With the help from the menu, a list of mainstream and ethnic food items was generated. This list included items from different meals and drinks a person is expected to take during a day. These meals included breakfast, lunch, snacks and the dinner. For the measurement purpose, two different lists (mainstream and ethnic) were developed. The respondents were asked to rate the likelihood of their consumption on the 5 item Likert scale from each list. With the help of a selection of different consumption profiles will be developed; mainstream and ethnic.

The table 5.2 provides a list of mainstream and the ethnic food items generated with the help of the online search.

Table 5.2: List of the mainstream and ethnic food items gathered from the web search

British Food	Ethnic Food
Cheddar Cheese	Paranthas / Roti / Naan
Cereals / Baked beans	Aloo-pooris and kachori
Slices of toast/ Poached eggs	Halwa Poori
Fried Mushrooms/ Tomato/Courgette	Fish and Rice
Cassoulet	Biryani
Garlic and goat's cheese pie	Tandoori Chicken
Leek and white bean Stew	Samosa / Kachori
Soured cream Tart	Kofta
Asparagus and hollandaise Tart	Baati / Dosa
Pudding / Scones	Idlis / Sambhar
Fish and Chips	Puttu/ Vellayappam
Chicken Tikka Masala	Poha/ Dhokla
Beer / Wine	Palak Paneer / Sambar
Fresh Coffee/Tea	VadaPav / Pav Bhaji
Burgers	Rasmalai/Rasgulla
Pizza/ Pasta	Lassi/ Falooda
Juice/ Cola Drinks	Chutney

5.4.3 Measuring Personal characteristics

It is observed that different individuals project distinctive identities, for example, younger people are tended to acculturate more as compared to older people (Cleveland et al.2009). At the same time, they further noted that higher-income leads towards higher level of acculturation. This study also explores the level of acculturation varies across various other factors like length of stay in the UK, Religiosity, Age and Income.

The length of stay was measured in terms of number of years a person has spent in the host country as discussed by Alvarez et al., (2014). Age was measured in terms of biological age reported by the individual, and the unit was number of years. For the measurement purpose, five age groups were used in the questionnaire. Income was measured as the per year household income of the respondents in thousands of British Pounds.

In so far as measurement of religiosity was concerned, there were different ways to measure, right from multi item measure to one item measurement. For example, Putney and Middleton's (1961) developed a six item RIS scale. While Alport and Ross (1967) introduced the concepts of intrinsic and extrinsic religiousness. Lewis et al., (2010) developed 10 items scale for measuring religiosity. The other studies found that a unidimensional measure exhibited significant internal consistency and nomological validity (for example: Freiheit et al., 2006). Moreover, Lindridge (2005) also used religious institution attendance as a proxy of measuring religiosity. Based upon the past studies, this study also used attending temple or mosque to measure religiosity in the South Asian immigrants of the UK.

5.5 Population and Sample selection

In research, the full set of sampling units or cases under investigation is called population (Saunders, et al., 2012). This study manifests the acculturation of the South Asian immigrants in the UK. Therefore, the proposed population of the study is immigrants and their children from South Asia, particularly Indian, Pakistani and Bangladeshi origin. To conduct a quantitative study, it is important to have a complete list of the population or sampling frame. A number of options were considered to obtain population frame of the South Asian British. For example, the electoral roll was considered as an option. The idea was to generate a list containing the South Asian surnames. This had the advantage of generating a random sample, but there were also some disadvantages. Selecting the sample based upon surnames can be very biased, particularly if a person has non-Indian surnames or changed the surname. Additionally, the electoral roll would include names only of those South Asian British which were eligible to vote and had registered their vote. This would be a very time consuming exercise. Much time would have to be invested in identifying British Indian names based on surnames from the electoral roll.

Another source of data collection to recruit respondents was the advertisements in community-specific press and radio stations or conducting the recruiting at ethnic fairs, for example, Diwali, Eid, etc.. However, this method had disadvantages too. The sampling frame in such an option would not be finite, and it would not be possible to ascertain response rates.

The researcher searched for diverse affinity groups of South Asian Diaspora in the UK both mostly secular groups. Since religiosity is an important variable in the study, therefore, including any religious group would have caused bias cooperation was sought from the different groups and individuals. The secretaries, webmasters, local council politicians were contacted for this purpose. Initially, most of them seemed enthusiastic and were ready to

provide support in the data collection. However, following organizations actually helped sending questionnaires to their members, Indian Association Manchester, Shree Kadwa Patidar Samaj (UK), Conservative Friends of India, British Association of Physicians of Indian origin, Association of Pakistani Physicians and Surgeons, World Congress of overseas Pakistanis, Conservative friends of Bangladesh, Conservative Friends of Pakistan. So the study was free from the selection bias.

There is a debate over using paper based face-to-face survey methods and online survey, Dillon,(1992) questioned the comparison between paper based, and screen based tasks and found that there are some differences between computer-based tasks, and paper based tasks. With the development of computer technology, advanced GUI (Graphic user interface) and changes in the habits of computer use to the people it the now both paper and screen based tasks are somewhat equivalent (Evans & Mathur, 2005; Noyes & Garland, 2008). In more recent studies, Weigold et al., (2013) found both paper based and computer-based self-reported interview data were generally equivalent, particularly for quantitative and qualitative equivalence, and non- equivalent in term's time of completion.

An on-line survey has advantages over paper based surveys, for examples on-line surveys are inexpensive and fast to distribute the non-response error and be reduced by enabling the forced response, and data can be collected from remote locations (Morrel-Samuels, 2003; Kiernan, et al., 2004).

5.5.1 Sample size determination

For some research studies, it is possible to collect data from the whole population because of the manageable size (Saunders, et al., 2012); however, it is not necessary that the census can provide better results than collecting data from a sample. For scientific research, it is important to determine sample size prior to conducting a study. A statistically valid sample

size ensures that the conclusions drawn from the sample are generalizable to the whole population. To determine the sample size, various qualitative and quantitative criteria are to be considered. Qualitatively, factors such as, type of analytical technique to be used, resource constraints and sample sizes used in similar earlier research are guiding factors for deciding the sample size (Malhotra and Birks, 2007). Alvarez et al., (2012) used a sample size of 403 valid respondents from 1000 questionnaires sent originally. According to Hair et al., (2010), while using structural equation modelling minimum sample size should be 500.

The quantitative criteria to select appropriate sample size are based upon the standard error formula. To use this formula, three criteria must be met (Churchill, 1995; Malhotra and Birks, 2007). These are: (1) acceptable level of precision or sampling error; (2) acceptable level of confidence in standard error; and (3) estimate of population standard deviation. The larger the sample size, the greater the level of confidence in the results. Here it is to be considered that larger sample size requires more efforts in terms of resources to collect tabulate and analyze the data. An appropriate sample size should be a trade-off between accuracy and cost.

According to Churchill (1995), normally acceptable sampling error ranges from + 0.1 to + 0.05 and confidence level ranges from 95% to 99%. In cases, where the population variance is not known, it can be calculated from secondary sources, from previous survey estimates, or purely a judgment (Churchill, 1995).

Another method to determine the sample size was laid down by Hair et al., (2010). In this dissertation, the structural model has a maximum of five dimensions (Media use acculturation). While considering the criteria developed by Hair et al., (2010) minimum sample size of a model containing five or fewer constructs, each with more than three items with high item commonalities should be 100.

This study includes immigrants and their children from the three major countries of the Indian subcontinent. Since the Indian subcontinent is divided in different countries; therefore, it was necessary to split the sample into sub-samples on the basis of characteristics like Country of origin or ethnicity. Since the data collection was conducting by an online survey, that's why, it was not known *a priori* how many respondents each sub-sample will include, and whole sample should be large enough to have sufficient size in the each category of the country. Consequently, over 100 usable cases were collected in each country (India, Pakistan and Bangladesh).

5.5.1.1 Sampling procedure

Sampling methods for the research are categorized as probability (e.g. Random sampling) and non-probability (e.g. Convenience sampling). In a number of research studies, there is a general agreement that probability sampling is better than the non-probability sampling because it correctly represents without error the population of interest (Douglas et al., 1994; Parasuraman et al., 2007). Cavusgil and Das, (1997; p.80) noted that in the cross-cultural studies, the probability sample is a difficult task and few researchers can afford this “luxury”. Therefore, in most of the cross-cultural studies it is more prevalent to use non-probability (Reynolds et al., 2003; Samiee and Jeong, 1994).

It is important to note that, despite the popularity of non-probability sampling, the limitations of this technique cannot be ignored. For an instance, using non-probability sampling may lead generate homogeneous samples; therefore, the generalisability of the results can be questioned (Douglas et al., 1994; Wilson, 2012). To avoid this, the study used a wide sample generated from various affinity and professional groups of the south Asian diaspora in the UK.

The sample will be drawn based upon purposive sampling. For this study, an electronic link was created using the Qualtrics online survey tool. This link was forwarded to the members of affinity groups of South Asian Diaspora. Total four reminders were sent to the participants, and 1062 responses were collected. Table 5.3 provides the details of the response rate of the survey.

Table 5.3: Response rate of the survey

First run of the Survey	26/01/2015	211
First Reminder	23/02/2015	189
Second Reminder	04/05/2015	384
Third reminder	25/05/2015	162
Fourth Reminder	15/06/2015	77
Fifth reminder	29/06/2015	39
Total		1062

All responses were initially assessed for any incomplete questionnaires, questionnaires with missing data and obvious outliers. The evident outliers were those respondents who attempted the questionnaire in a non-serious way by giving one particular answer for all items. 935 questionnaires were found useful after the data cleaning. The detailed discussion on this issue can be found in the data cleaning section later in this chapter.

5.5.1.2 The sample profile

This section identifies the sample groups' demographic profiles that were obtained from the data. The profiles are summarised through the use of a table, allowing for a brief discussion of the sample groups' characteristics. The sample characteristics are also compared with the census data. The census data is transformed by accumulating numbers of the Indian, Pakistani and Bangladeshi immigrants in the UK and the data are presented in percentage. Table 5.4 shows that the sample is well distributed on gender between male and female respondent.

Table 5.4: Descriptive statistics

Factor	Category	Sample N (%)	Census Data %
Gender	Male	456(49.4)	51.16
	Female	448 (48.5)	48.84
Age	18 to 24 Years	153 (16.6)	17
	25 to 34 Years	172 (18.6)	30
	35 to 44 years	298(32.3)	21
	45 to 54 Years	195 (21.1)	13
	More than 55 years	83 (9)	18
Religion identity	Christian	94 (10.2)	5.30
	Hindu	345 (37.3)	21.10
	Muslim	354 (38.3)	54.55
	Sikh	90 (9.7)	10.62
	Atheists	35 (3.8)	2.09
	Any others	6 (0.6)	4.95
Country of Birth	Britain	202 (21.86)	49%
	India	360 (38.96)	23.97
	Pakistan	209 (22.62)	19.38
	Bangladesh	110 (11.9)	7.65
	Any others	43 (4.65)	
Nationality	British	641 (64)	54
	Indian	183 (18)	23
	Pakistani	97 (10)	16
	Bangladeshi	55 (10)	7
Country of origin	India	474 (51.3)	47
	Pakistan	272 (29.44)	38
	Bangladesh	139 (15.04)	15

In the sample, male respondents are little more than females. Census data of 2011 also shows similar distribution. In the South Asian countries, males are still considered the sole bread earners, and men are expected to participate in the economic activity for the family.

Therefore, a larger number of males migrate to more developed countries.

The sample also shows a reasonable distribution of age in the sample. The table exhibits that the largest group of sample was between 35 to 44 years representing 32.3% of the whole sample. This ratio is a little higher than the census data. The smallest group was between 18 to 24 years. The range is small, therefore, it captured a small number of respondents.

However, the percentage of samples in this age group is consistent with the census data. For the other three groups, the sample percentage was not very consistent with the census, nevertheless, there were sufficient numbers of respondents to perform the analysis.

The religion is another variable in the sample and there were total six groups based upon religious affiliation. Muslims were the largest group in the sample; comprising 38% percent in total that is little lower than the census data. Hindus have 37.3% presence in the sample, that is little higher than the census data. Christians and Sikhs are almost equal representing 10.2 and 9.7 respectively. There were small numbers of Atheists are followers of other religions representing 3.8% and 0.6% respectively.

In the sample, 21.86% of the respondents were born in the UK, while 38.9% were born in the India, 22.6% in Pakistan, 11.9% in Bangladesh and 4.6% were born in countries other than mentioned above.

Further description on the respondents' nationality, 64% were British nationals, while 18% Indian, 10% Pakistani, 10% Bangladeshi and 2% nationals of other countries of Europe and North America. In Pakistan, it is legally permissible to have more than one nationality (source), in some cases. They had more than one nationality. Therefore, the sum is more than 100.

According to the UK law, an immigrant can apply for permanent residence or "*indefinite leave to remain*", (ILR), after 5 to 10 years of legal stay in the UK. This is the most popular route for acquiring British nationality. The study is also aimed at investigating the length of stay with acculturation. The sample is widely dispersed on this variable. Approximately 20% of the sample had lived less than 10 years in the UK while around 80% of the respondents have lived more than 10 years in the UK.

51.3% respondent selected India as their country of origin, 29.44% chose Pakistan, 15.04% selected Bangladesh. A small proportion of the sample selected mixed ethnicity or others. This data is comparable with the 2011 census data, in the UK, according to ONS (2011) the people of Indian, Pakistani and Bangladeshi origin were 47%, 38% and 15% respectively.

5.5.1.3 Data Cleaning

According to Breman and Bell (2015) the quality of data analysis is influenced by how well data as collected, entered and prepared for the suitable for statistical tests. For the present study, the data were collected using Qualtrics, an online survey tool. Qualtrics has a property to store the data and make it downloadable in any format, including Excel or SPSS. The data set was downloaded from the Qualtrics in the SPSS file. The file was used in SPSS version 21. According to Tabachnick and Fidell (2007) after the data collecting prior to analysis, it is crucial to screen data for accuracy. Since the data, inputting was not done manually, therefore, there were no issues regarding the accuracy of data input. Data screening started with missing data handling. Missing data are those where the respondents have not answered the questions. Since the data was collected through the online survey, and respondents were unable to move forward without answering every question. Therefore, the missing data was not a critical issue. In some cases when the respondents selected “any other” option they did not describe it. Though this type of “*forced response*” in data collection may lead to frustration ultimately leaving the questionnaire incomplete. That’s why we had 85 unfinished questionnaires.

The other step was to search for the outliers. The outliers included those who apparently answered the questions without reading. It was a difficult task to assess who have not answered the question properly. Those respondents who picked the same option for the questions were excluded. 42 responses were excluded using this procedure.

There were a few issues of non-response bias; however, response may vary from early and late responses, and it is similar to the non-response bias (Simsek & Veiga, 2001). Therefore, the potential non-response bias in the data set was tested using construct means comparison for late and early respondents (Armstrong and Overton, 1977). The former is assumed to be similar to non-respondents. T-test was used to compare the means of the constructs of early and late respondents (Hudson, 2004). The t-test found no significant difference between the mean of the construct for the both groups. Therefore, the non-response bias is unlikely to affect the data.

5.6 Proposed Data Analysis

The following section aims to explain the data analysis techniques proposed for this study. The data analysis started with descriptive statistics, to ensure that the sample is representative, and it has the sufficient breadth. After presenting the descriptive analysis, SEM technique will be used to ensure the validity and the reliability of the data collection instrument, followed by evaluating the structural model for the hypotheses testing. Before hypotheses testing the validity and reliability of the instrument was tested. Exploratory factor analysis was performed using principal component extraction and oblique rotation. Since the proposed model uses the level of acculturation as a 2nd order latent construct. It is measured with the help of a group of five other dimensions. Each dimension is further measured by three to five observable variables. Therefore, initially first-order measurement model was evaluated before the second-order measurement model. Confirmatory factor analysis is used to ensure the validity of the constructs. After confirming the validity of the model, SEM was used to test the hypotheses.

5.6.1 Common Method Variance

Most of the behavioural scientists have an agreement that common method variance or common method bias is the most important problem in cross –sectional studies. This variance is attributed to the measurement method rather than to the constructs the measures represent (Podsakoff, et al., 2003). Campbell & Fiske, (1959), were first who discussed the potential impact of common method biases and referred it an error in the results, precisely, it can be said that CMB can either inflate or attenuate relationships (Williams & Brown, 1994). Therefore, it is important for the researchers to find out what causes this problem and how it can be controlled.

The major source behind this variance is of measurement error. This error questions the validity of the conclusions drawn about the relationships between measures. The measurement error can both random and a systematic (Nunnally, 1978; Spector, 1987). Although both types of measurement error are problematic, however, the systematic measurement error component is a serious issue because it provides an alternative explanation for the observed relationships between measures of different constructs that is independent of the one hypothesized. According to Bagozzi and Yi (1991) one of the main sources of systematic measurement error is method variance that may arise from different sources. Podsakoff, et al., (2003) referred four major sources of common method variance, one resides in the information sources more specifically the respondent, the other in the scale items, third resides in the context of measurement items within the measurement instrument, fourth in the context of obtaining the measures. This study uses recommendations by Podsakoff, et al., (2012) to overcome the common method bias.

It is observed that common method bias can be caused by the behavioural tendencies of the respondent, they may have a tendency to remain consistent in the responses, or they may tend

to give socially acceptable responses. Some respondents may answer to questions without reading the contents of the question. This bias can be reduced by using proximal/methodological separation of constructs.

This study used different labels from “not at all true of me” to “very true of me” and from “strongly disagree” to “strongly agree” to measure different scale items for acculturation. It can help reduce the respondents’ tendency to repeat previous answers in the questionnaire. This method bias can also be reduced by introducing reverse statements for some items in the scale, and this study included two reverse statements to reduce bias.

The characteristics of scale items are another source of bias. It is important that the scale items should be precise, unambiguous and should not cause any confusion in the respondents. Tourangeau et al., (2000) are of the view that one of the most common problems during the comprehension stage of the response process is item ambiguity, and they suggested that researchers should: (a) define ambiguous or unfamiliar terms; (b) avoid vague concepts and provide examples when such concepts must be used; (c) keep questions simple, specific, and concise; (d) avoid double-barrel led questions; (e) decompose questions relating to more than one possibility into simpler, more focused questions; and (f) avoid complicated syntax. In order to avoid this error, the statements in the questionnaire were kept simple, clear and short. The difficult terms are defined. No double barreled question was used in the questionnaire.

Context and placement of the measurement items within the questionnaire can be the *third* source of bias as the mood and attention-level of respondents may vary for different sections of the questionnaire. To minimize the social desirability, face-to-face interview is avoided and an electronic version of the questionnaire was developed using the Qualtrics survey tool. This provides freedom from any contextual errors in the study.

Though it is difficult to ensure that the length of a questionnaire is short, Berdie (1973) is of the view that a significant relationship between questionnaire length and response rate, however, it is important to note that the study used a questionnaire from one to four pages. Kalantar and Talley, (1999) have made similar inferences. The questionnaire for the proposed study also consists of four pages, one measuring level of acculturation. The second page is about the food choices, and third and fourth pages are questions about demographics, which make an optimal length of the questionnaire. To minimize common method bias the questionnaire was produced in two versions, one version uses the British cultural aspects in the statements, for example, "I read English newspapers only," the other version uses Indian cultural aspects in the statements, and for example "I read Hindi newspapers only".

5.6.2 Reliability and validity

The survey research can easily generate a large amount of data. Therefore, survey research is always challenged in terms of the reliability and validity of results. (Krosnick, 1999). To establish the credibility of research it is important to ensure the reliability and validity of the research findings. According to Saunders et al., (2012) it helps reducing the possibility of a wrong answer. The table 5.5 summarises the guidelines used to ensure validity and reliability in the study.

Table 5.5: Guidelines to assess the validity and reliability

Reliability/Validity		Definition	Threats	Assessment	Recommendation
Reliability		Consistency of a measure of a concept	Participant bias Participant error Observer error Observer bias	Cronbach's Alpha	Alpha more than .7
				Construct Reliability	Alpha value more than 0.7 suggests good reliability. A Value between 0.6 and 0.7 may be acceptable if the construct validity of the model is good.
				Individual item squared multiple correlations	Item squared correlation more than or equal to 0.5
Construct Validity	Convergent Validity	Items for a specific construct, share a high proportion of variance or there is a strong pattern of intercorrelations among the measures	Instrumentation	Factor loadings	Factor Loadings > 0.708 and significant
				AVE	Average Variance Extracted (AVE) > 0.5
	Discriminant Validity	The degree to which measures of constructs are theoretically related to each other	Poor design	Correlation among other factors	Low to moderated correlations between the factors (<0.85)
				AVE	AVE greater than or equal to 0.5
				Compare Square root of AVE and correlation of other constructs	The square root of the AVE > intercorrelations of the construct with any other construct

Adpated from: Hair et al., (2014); Barclay et al., (1995); Fornell and Larcker, (1981)

5.6.2.1 Reliability

According to Easterby-Smith, et al., (2012) reliability refers to the extent to which data collection technique and analysis yielded consistent results. There are two major reliability types; test re-test reliability and internal consistency. Former ensures the stability of the scale items over time. Cronbach's alpha was used to confirm the internal consistency among the scale items measuring ACC, FE and FSA. According to Nunnally et al., (1967) lower limit

for Cronbach Alpha is 0.7. A scale is considered reliable if value of alpha is more than 0.7, however, it may decrease to 0.6 in exploratory research (Hair et al., 2010).

Construct reliability is another reliability coefficient. It is often used in conjunction with SEM. Construct reliability score is calculated with the help of taking the sum of squares of all factor loadings and dividing it with the sum of square of standardised loadings plus the sum of indicator measurement error. If the value is 0.7 or higher, it suggests good reliability while a score between 0.6 and 0.7 can be considered provided that other indicators of model's construct validity are good (Hair et al., 2010).

This study uses acculturation as a latent variable, that is measured with the help of five dimensions. Each dimension is measured with the help of three to five scale items. In addition to this food consumption is measured with the help of four scale items. In this way, this study incorporates eight latent variables. Exploratory Factor Analysis (EFA) was performed to determine how and to what degree the latent variables are linked to their dimensions. According to Straub and Carlson, (1989), EFA can also help establishing the validity of the data collection instrument EFA was performed on the five dimensions of acculturation as well as items explaining the food consumption.

5.6.2.2 Validity

Validity is more complex and broader issue than reliability. It refers to findings are really about what they appear to be about (Saunders, et al., 2012), in other words, it can be said that we are measuring what we intend to measure. From the measurement perspective, it is important to ensure the construct validity.

Construct validity was established by relating a measuring instrument to a general theoretical framework in order to determine whether that instrument is tied to the concepts and theoretical assumptions employed. This study uses traditional and contemporary approaches

validity of an instrument as explained by Bagozzi et al., (1991). The traditional to establish the validity include the principal component of Exploratory of Factor Analysis (EFA), while the Confirmatory Factor Analysis (CFA) is considered a contemporary approach. EFA explores the data and provides an insight the number of factors needed to best the representation of the data (Hair et al., 2006). CFA has some similarities with EFA, on the philosophical grounds, both are quite different from each other. According to Hair et al., (2006) before computing the results, the researcher must specify the number of factors that exist within a set of variables and detail which factor each variable will have high loading. In this study, the measurement instruments were validated using both approaches. Firstly, the measurement items were validated using EFA. Then the constructs were validated again using CFA to ensure the discriminant validity and convergent validity. Table 3 provides a brief summary of the assessment of discriminant validity and convergent validity, with the methods to measure the type. It also suggests the minimum criteria to establish the validity.

According to, Watson et al., (1995), to ensure the validity of the constructs, it is important to ensure the convergent validity with discriminant validity. Discriminant validity ensures that the constructs measuring a latent variable are different from one another. The Discriminant validity was established with the help of the two techniques. Initially, a test of chi-square difference was performed by constraining the correlation parameter between the possible pair of constructs to 1.0. Each constrained model was then compared with the unconstrained model. According to Farrell, (2009) the discriminant validity between two significantly different constructs is supported, if the chi-square difference between constrained and unconstrained model is less than 3.84. In the second method a standard error of correlation interval (\pm two standard errors) for every possible pair of the constructs was calculated. According to the criteria laid down by Anderson and Gerbing (1988) if the 95% confidence

interval for the correlation coefficient does not include 1, then it can be assumed that the constructs are not identical (Bagozzi & Phillips, 1982; Torkzadeh et al., 2003).

5.6.3 Hypotheses testing and SEM

Structural Equation Modelling (SEM) is described as “*a family of statistical models that seek to explain the relationships among multiple variables*” (Hair et al., 2010, p. 634). SEM is the most appropriate statistical modelling technique to be used because it helps validate the measurement model as well as the structural model to test the hypotheses.

In this study, level of acculturation is the latent variable that is explained with the help of five observable variables. The observable constructs are cultural pride, family values, language use; media use and social interaction, each measured with the help of three to five scale items. Furthermore, the choice food items, including the British food and South Asian food is also added into the measurement model. The structural model defines relations between the unobserved variables. Accordingly, it specifies the manner by which particular latent variables directly or indirectly influence (i.e. “Cause”) changes in the values of certain other latent variables in the model.

Regression weights were used to explain the direct relationships in the conceptual model. The regression weights explain the degree of change in the dependent variable as a result of one unit change in the independent variable. As described in the research objectives, the study attempts to measure the relative influence of various antecedents on ACC. This can be performed by comparing the size of standardised beta coefficients of the four antecedents. Nevertheless, to make such comparison, it is important to ensure that the two beta coefficients are statistically different from each other. To perform the test of comparison a method developed by Clogg et al., (1995) cited in Paternoster et al., (1998), was adopted.

To assess the overall goodness of fit of the model different indicators is used, including the adjusted chi-square test ($\chi^2/\text{degrees of freedom}$) the comparative fit index (CFI), GFI (Goodness of fit index) and the root mean squared error of approximation (RMSEA), as well as the tests for the coefficient estimates for each of the individual parameters. A model is considered as a good fit to the data if the value of CFI and GFI is greater than or equal to 0.90; the value of RMSEA should be low, preferably less than 0.10, and the ratio of CMIN to degrees of freedom (CMIN/DF) should also be low, not exceeding 5 (Bagozzi & Yi, 1988; Hair et al., 2010).

5.6.3.1 Mediation and moderation analysis

It is hypothesized in the conceptual framework that the acculturation mediates the relationship between various personal characteristics and food consumption. The personal characteristics include, the length of stay (LOS) in the UK, Religiosity (RELI), age and income. The mediation analysis is done with the help of bootstrapping procedure (Byrne, 2010). For this purpose, a sample size of 5000 is taken. The beta coefficient of the Standardized indirect effect on the level of significance of personal characteristics on the food consumption was estimated to explain the mediating effect of acculturation. To estimate the size of mediation effect, the beta coefficients of direct and indirect effect were compared statistically to ensure that if the pair of beta coefficients are different from each other.

The conceptual framework hypothesized the moderating effect of Religious Identity (ReliID) and Neighbourhood on the relationship between the various personal characteristics and ACC as well as between ACC and food consumption. To test the moderation effect, subgroup analysis was used. Using this method, the responses were divided into two groups based upon the moderating variable (e.g., the type of neighbourhood; ethnic versus non-ethnic). First of all, a test of invariance was performed to establish that the factor loadings of the latent

variable across two groups are significant. *Configural Invariance* is achieved if the loadings across the groups are significantly and substantially different from zero.

Once *Configural Invariance* is achieved, the data is ready for further analysis. Metric invariance is used to estimate that the factor loadings across the groups are not different from each other (Rock, et al., 1978). After that, the model is run by constraining all factor loadings to equality for the items measuring the level of acculturation FE and FSA. It is assumed that the model has achieved full metric invariance, the chi-square difference between the constrained and unconstrained model is not significant. In case, If the chi-square difference is significant, then partial metric invariance is a frequently acceptable compromise (Byren, Shavelson and Muthén, 1989). To achieve this, the invariance constraints are relaxed step by step on the basis of modification indexes and expected parameter changes for the one scale item of each of the five dimensions measuring ACC, EF and FSA. If the chi-square difference between the partially constrained model and unconstrained model is insignificant, then it is assumed the PMV has been achieved, and the data can be used to explain the moderation effect.

Moderation effect is explained with the help of the regression weights of two different groups of the sample. This comparison is valid only, if the Chi-square difference of the constrained with the unconstrained model is significant. To ensure that the chi-square difference is significant, every pair of the relationship is constrained to equality. In the absence of evidence of significant chi-square difference, the comparison of beta coefficients of various groups is not valid.

5.7 Chapter Summary

This chapter provided an overview of the research methodology used in this study. First of all, philosophical positions (positivism) and research approach (quantitative) adopted in this

thesis are discussed. Then, it explains the research design, in which the proposed relationships among different variables are discussed. The design is further linked with the development of constructs and data collection instrument. Subsequently, the geographic scope of the study is described and issues related to the population and sampling. After that, the chapter describes the preliminary data analysis method, followed by explaining the Structural modelling techniques to provide evidence for the suitability of measurement model and the structural model for the hypotheses testing. The chapter six provides a detailed discussion of the results of the main survey.

Chapter VI: Data Analysis

I believe in evidence. I believe in observation, measurement, and reasoning, confirmed by independent observers. I'll believe anything, no matter how wild and ridiculous, if there is evidence for it. The wilder and more ridiculous something is, however, the firmer and more solid the evidence will have to be.” — Isaac Asimov, The Roving Mind (1983)

6.1 Introduction

This chapter covers analysis, and the results of the collected in the Survey. The chapter starts with descriptive statistics. The mean values of the items measuring acculturation and food consumption were presented with their Standard Deviation. In the second part reliability and validity are tested. The reliability is measured with the help of the Item-Total Correlation and Cronbach's alpha. After that the issue of construct validity is addressed, the constructs or indicators that are used to measure a concept have really measured that concept. Then, the discriminant validity is analysed for the first order and second order measurement model to ensure validity. In the third section, the hypothesis testing was performed. Initially, a direct relationship between personal characteristics, acculturation and food consumption was tested. In the next stage, the mediation effect of acculturation between the personal characteristics and food consumption was examined. In the last stage, the moderating effect of the Religious Identity and Neighbourhood on the relationship between personal characteristics and Acculturation and between acculturation and food consumption was tested.

6.2 Descriptive Analysis

Table 6.1: Means, Standard Deviations and correlations

	Mean	Std. Deviation	1	2	3	4	5	6	7	8	9
1. CP	3.15	1									
2. FM	3.51	1.1	.734**								
3. LG	2.72	1.23	.796**	.732**							
4. MD	3.33	1.13	.780**	.741**	.827**						
5. SC	2.97	1.12	.792**	.739**	.854**	.832**					
6. EF	2.67	1.21	.726**	.693**	.789**	.768**	.810**				
7. SAF	3.04	1.02	-.674**	-.614**	-.761**	-.712**	-.745**	-.722**			
8. LOS	3.82	1.423	.112**	-.0004	.125**	.150**	.112**	.150**	-.152**		
9. Age	3.80	1.267	-.178**	-.177**	-.298**	-.206**	-.204**	-.167**	.206**	.367**	
10. Income	4.63	1.672	.226**	.204**	.297**	.319**	.274**	.353**	-.311**	.410**	.188**
**. Correlation is significant at the 0.01 level (2-tailed).											

The scale items measuring a particular dimension were transformed into a single item and product term was used for the analysis (e.g. Cadogan et al., 2009). Mean value of Cultural pride was taken by calculating the mean of all four items in the dimension. The mean value of other dimensions was also calculated using the same technique. These mean values with their respective standard deviation are given in the table 1. In addition to this, the correlation of each dimension is also calculated and presented in the table 6.1. It was found that media use has moderate positive and significant correlation with language use. While media use also has moderately strong, positive and significant correlation with social interactions. English Food consumption has a positive relationship to the dimensions, and South Asian Food consumption has negative correlation with the English Food and all other dimensions measuring acculturation.

Table 6.2: Mean Scores of Acculturation dimensions and Acculturation

		CP Avg	FM Avg	LG avg	MD Avg	SC Avg	ACC Avg
GCOO India	Mean	3.22	3.62	5.55	3.38	3.06	3.76
	Std. Dev.	1.03	1.12	2.57	1.16	1.16	1.30
GCOO Pakistan	Mean	3.14	3.43	5.33	3.31	2.91	3.62
	Std. Dev.	0.93	1.05	2.35	1.09	1.05	1.16
GCOO Bangladesh	Mean	2.89	3.21	4.86	3.05	2.90	3.38
	Std. Dev.	0.99	1.02	2.27	1.14	1.13	1.20
Muslim ReliID	Mean	3.07	3.42	5.09	3.18	2.73	3.50
	Std. Dev.	0.99	1.02	2.40	1.10	1.06	1.18
Non-Muslim ReliID	Mean	3.23	3.57	5.65	3.42	3.12	3.80
	Std. Dev.	0.98	1.15	2.48	1.13	1.13	1.26
Ethnic Neigh	Mean	2.55	2.84	3.84	2.61	2.22	2.81
	Std. Dev.	0.77	0.92	1.91	0.95	0.83	0.89
Non-Ethnic Neigh.	Mean	3.90	4.30	7.29	4.16	3.86	4.70
	Std. Dev.	0.66	0.69	1.57	0.64	0.68	0.70

The table 6.2 exhibits the mean scores of all five dimensions measuring acculturation and overall mean score was calculated for GCOO, Religious ID and the type of the Neighbourhood. The means scores of GCOO show that immigrants belong to India scored higher on acculturation items as well as on the overall acculturation score. The immigrants from Pakistan scored lesser than India, but greater than Bangladesh. Regarding the religious identity, Non-Muslims scored higher than the Muslims for all the acculturation dimensions and mean acculturation score. The descriptive statistics of the Neighbourhood have shown that the immigrants who live in the ethnic neighbourhoods scored higher on the acculturation score and the five acculturation dimensions as compared to their counterparts.

6.3 Reliability analysis

Reliability refers to the fact that a scale should consistently reflect the construct it is measuring (Collis & Hussey, 2013). According to Krosnick (1999) survey, research can easily generate a large amount of data; however, conventionally the survey research remained

challenged on many fronts. Therefore, it is necessary to ensure reliability of the eight constructs used in the analysis.

Table 6.3: Reliability analysis

Dimensions	Items Code	Description	Mean	Std. Deviation	Item-Total Correlation	Chronbach's α
Cultural Pride	CP1	I am very proud to be identified as the British.	3.13	.978	0.66	0.88
	CP2	I consider the British culture is rich and precious.	3.23	1.276	0.74	
	CP3	I would like to become more like the British.	3.06	1.234	0.71	
	CP4	I want to follow the cultural traditions of the British.	3.26	1.248	0.72	
Family Roles	CP5	I feel very proud of the British culture.	3.06	1.308	0.79	0.86
	FM1	Both husbands and wives have the right to work if they so desire.	3.51	1.188	0.72	
	FM2	A young woman need not quit her job once she marries.	3.38	1.320	0.74	
Language use*	FM3	Sons and daughters should have the equal treatment at home.	3.62	1.249	0.76	0.94
	LG1	I always speak (spoke) English with my parents.	4.47	2.65	0.84	
	LG2	I always speak English with other family members.	5.58	2.69	0.89	
	LG3	I always speak in English at family gatherings.	5.39	2.77	0.86	
Media Usage	LG4	I speak English with my friends.	6.11	2.78	0.85	0.90
	MD1	The newspapers that I read are always in English.	3.64	1.260	0.81	
	MD2	The movies that I watch are always in English.	2.92	1.193	0.74	
	MD3	The radio programs that I listen to are always in English.	3.33	1.392	0.79	
	MD4	The TV programs that I watch are always in English.	3.17	1.374	0.77	
	MD5	The magazines/books that I read are always in English.	3.56	1.361	0.75	
Social Interaction	SC1	Most of the people that I go to parties with are White British.	2.74	1.199	0.75	0.89
	SC2	I participate in English traditions.	3.40	1.289	0.75	
	SC3	Most of my friends are White British and Europeans.	2.82	1.348	0.80	
	SC4	Most of my friends on Facebook/Twitter are white British	2.92	1.297	0.76	
Marker	MK1	I watch sports on TV.	3.64	1.305	0.43	0.76
	MK2	I watch sports in the playgrounds.	2.57	1.309	0.73	
	MK3	I myself participate in sports.	2.27	1.316	0.62	
British* Food	EF1	Apple Pie with Cheddar Cheese Crust	5.05	2.77	0.81	0.91
	EF2	Cereals/Baked beans/Tarts	4.99	2.68	0.76	
	EF3	Garlic and goat's cheese pie	5.45	2.77	0.82	
	EF4	Pudding/Scones	5.77	2.77	0.79	
South Asian Food	SF1	Paranthas/Roti/Naan	3.05	1.255	0.62	0.81
	SF2	Baati/Dosa and Chutney	3.19	1.306	0.68	
	SF3	Rasmalai/Rasgulla	3.15	1.246	0.67	
	SF4	Lassi/ Falooda	2.74	1.276	0.56	

* measured on the scale of 1-10

Table 6.3 presents summary of the results of reliability analysis. The table explains the mean, standard deviation, item-to-total correlation for each item and Chronbach's alpha for each construct. All the scale items are measured on the scale of 5 except language use and the British food. These were measured on the scale of 10. According to Anderson and Gerbing (1988) it is important to ensure the reliability and validity of the constructs before testing the

models. Specifically, reliability was assessed using composite reliability estimates. As suggested by Werts et al., (1974) the scales are reliable if the composite reliability of the Chronbach's alpha score for a construct exceeds the cut off value of 0.7 (Nunnally and Bernstein, 1994).

The table 6.3 also exhibits the "*corrected item-to- total correlation*" that indicates the degree to which each item correlates with the total score. If the item-total correlation is less than 0.3, it indicates that the item measures something other than the latent construct (Pallant, 2005). It is evident in the table that item-to-total correlation of the items is above 0.4 that indicate that each item is measuring the corresponding construct.

6.4 Construct Validity

Validity refers to the issue of whether the constructs or indicators that are used to measure a concept really gauge that concept. According to Cronbach, & Meehl, (1955) it is pivotal to know what constructs are important in explaining variation in the model in the field of social science. Therefore, it is important to ensure the construct validity of any construct. Construct validity is "*the degree to which operationalization measures it is supposed to measure*" (Bagozzi, Yi, and Phillips, 1991). Construct validity is tested with the help of two subcategories, i.e. convergent validity and discriminant validity. The important thing to understand is that they both work together. Neither of these works independently of each other, neither one alone is sufficient for establishing construct validity (Chin, 1998). In the following section, a detailed discussion is given on the convergent and discriminant validity. The construct validity is demonstrated with the help of confirmatory factor analysis. The proposed model uses the level of acculturation as a 2nd order latent construct. It is measured with the help of a layer of five other dimensions. Each dimension is further measured by three to five observable variables. Therefore, initially first-order measurement model was

evaluated before the second order measurement model. According to Chen et al., (2005) second-order models are more applicable in those studies when the measurement instrument assesses more than one related constructs, and each is measured by multiple items. The first-order measurement model was developed with the help of AMOS v.21, by drawing the covariance among all five dimensions of acculturation. The second-order measurement model was developed using acculturation as a higher-order latent constructs and drawing covariance between acculturation and the two exogenous variables.

6.4.1 Convergent validity of the First order measurement model

According to Hair et al., (2006) the convergent validity evaluates the degree to which two measures of the same construct are correlated. There are a number of techniques available to estimate the convergent validity. Factor loadings, Average Variance Extracted (AVE) and construct reliability is most commonly used techniques amongst others.

It is recommended that standardised loading estimates should be 0.5 or higher, ideally they should be 0.7 or higher (Hair et al. 2010). AVE should be 0.5 or higher is a good rule of thumb, suggesting adequate convergence. Construct reliability of 0.7 or higher suggests good reliability. A construct reliability score between 0.6 and 0.7 may be acceptable provided that the other indicators of a model's construct validity are good (Hair et al., 2010).

The measurement model was also evaluated based on goodness-of-fit indices. Researchers have developed numerous goodness-of-fit indices to evaluate the model fit (e.g., see Bentler, 1990; Mulaik et al., 1989; Wheaton, Joreskog & Sorbom, 1984; Muthen, et al., 1977). For example, AMOS Graphics 22.0 produces more than 20 fit indices (e.g., CFI, FMIN, RMSEA, GFI) to evaluate the model fit. The Chi-square is the basic test of model fitness, and it tests whether there are statistically significant discrepancies between the specified model and population covariance matrix (Kline, 2011). There is a widespread understanding in the

research field that it is not reasonable to rely solely on the Chi-square test (Miles & Shevlin, 2007). Because chi-square tests for exact-fit, meaning whether or not the tested model is exactly correct in the population (MacCallum, Browne, & Sugawara, 1996). Scientific inquiry mainly concerns with the approximation of the phenomenon of interest but not with the model exactly representing it (Kline, 2011). Therefore, in practice it is quite common to examine various approximate fit indexes (e.g., GFI, CFI, INI, RMSEA, TLI) when evaluating a model fit (Cheung & Rensvold, 2002).

CMIN/DF is the minimum discrepancy, if ranges between 2 to 5, exhibits good fit, (Marsh & Hocevar, 1985). GFI was devised by Jöreskog and Sörbom (1984), the GFI represents a best fit closer to 1 (Cheung & Rensvold, 2002). TLI is the Tucker-Lewis coefficient (in the notation of Bollen, 1989), The typical range for TLI lies between zero and one, but it is not limited to that range. TLI values close to 1 indicates a very good fit. CFI, comparative fit index indicates a good fit is closer to 1, (Bentler, 1990). IFI (incremental fit index) values close to 1 indicate a very good fit (Bollen, 1989). RMSEA indicates the exact fit with the RMSEA = 0.0, Browne and Cudeck, (1993) are also of the opinion that a value of about 0.08 or less for the RMSEA would indicate a reasonable error of approximation. The model exhibits overall general fit (CMIN/DF=3.9, GFI= 0.933, CFI=0.969, TLI= 0.964, IFI=0.971 and RMSEA= 0.056).

The factor loadings, AVE and constructs reliability for all measurement scales in the model (i.e. Cultural pride, family roles and values, language use, media use and social interactions) are examined and exhibited in Table 6.4. All the factor loadings demonstrate values above 0.5; AVE values are higher than 0.5, and good construct reliability exceed 0.7 for all of the constructs. These results are in line with the parameters established earlier. Therefore, evidence ensures the existence of convergent validity.

6.3.2 Convergent validity of the second order measurement model

The second-order measurement model has important additional aspects of testing measurement invariance. It tests the factor loading invariance for both the first-order and second-order models. Secondly, intercept invariance must be tested for both the measured variables and first-order factors. Finally, in addition to testing the invariance of the residual variance of the observed variables, the invariance of the disturbances (specific factors) of the first-order factors must also be tested. When this level of invariance is achieved, it means the disturbances of the lower-order constructs are equivalent across the groups (Chen et al., 2005). The table 6.4 provides factor loadings, construct reliability and AVE for the constructs used in the 2nd order measurement model.

Table 6.4: Convergent validity of the second order measurement model

Constructs and items	Factor Loadings	Construct reliability	AVE
Cultural Pride		0.89	0.61
I am very proud to be identified as a British.	0.709		
I consider the British culture is rich and precious	0.797		
I would like to become more like the British.	0.754		
I want to follow the cultural traditions of the British.	0.769		
I feel very proud of the British culture	0.865		
Family Values		0.90	0.64
A young woman need not quit her job once she marries	0.809		
Marriage (being a housewife) is not the best career for a woman	0.809		
Both husbands and wives have the right to work if they desire.	0.825		
Language Use		0.94	0.80
I always speak in English at family gatherings.	0.853		
I always speak in English at family gatherings.	0.91		
I always speak English with other family members.	0.902		
I always speak (spoke) English with my parents	0.907		
Media Use		0.89	0.68
The magazines/books that I read are always in English	0.801		
The TV programs that I watch are always in English.	0.823		
The radio programs that I listen to are always in English.	0.837		
The movies that I watch are always in English.	0.664		
The newspapers that I read are always in English	0.87		
Social Interactions		0.86	0.66
I visit places of British Cultural heritage	0.83		
Most of my friends are White British.	0.80		
I participate in English tradition.	0.848		
Most of the people that I go to parties with are White British	0.812		
British Food		0.91	0.71
Apple Pie with Cheddar Cheese Crust	0.873		
Cereals/Baked beans/Tarts	0.814		
Garlic and goat's cheese pie	0.857		
Pudding/Scones	0.837		
South Asian Food		0.82	0.53
Paranthas/Roti/Naan	0.739		
Baati/Dosa and Chutney	0.786		
Rasmalai/Rasgulla	0.724		
Lassi/ Falooda	0.649		

While evaluating the second-order measurement model, the fitness indices were evaluated.

An excellent overall baseline model fit was obtained (CMIN/DF=4.406, GFI= 0.981, CFI=0.946, TLI= 0.941, IFI=0.946 and RMSEA= 0.061). The factor loadings, AVE and the construct reliability for all measurement scales in the second-order model (i.e. Cultural pride, family roles and values, language use, media use and social interactions, British Food and South Asian Food) are examined and exhibited in Table 6.4. In general, the factor loadings

demonstrate values above 0.5; AVE values are higher than 0.5, and construct reliability ranging between 0.82 and 0.94. Though in the second-order model, the factor loadings of the items and AVE and the construct reliabilities of the constructs are little different from the first-order model; however, these variations are not significant and do not change the overall verdict about the convergent validity.

6.5 Discriminant validity

Establishing the discriminant validity is crucial for the latent variable analysis (Farrell, 2010; Henseler et al., 2015). It ensures that the results confirming hypothesized structural paths are not a mere product of statistical discrepancies; rather latent variable in the study is truly different from the other latent variables.

Discriminant validity was established for both the first order and second order measurement models. In the first-order measurement model, the discriminant validity was assessed for the constructs measuring the level of acculturation (i.e. Cultural pride, family roles and values, language use; media use and social interactions). Two tests were conducted as described by Anderson and Gerbing (1988). Initially, a test of chi-square difference was performed by constraining the correlation parameter between the every possible pair of constructs (see table 6.5 and 6.6) to 1.0. Each constrained model was then compared with the unconstrained model. The discriminant validity between A and B is supported, if the chi-square difference between constrained and unconstrained model is less than 3.84 (Farrell, 2009). In the second method for establishing discriminant validity, a standard error of correlation interval (\pm two standard errors) for every possible pair of the constructs was calculated. According to Anderson and Gerbing (1988) if the 95% confidence interval for the correlation coefficient does not include 1, then the constructs cannot be considered identical (Bagozzi & Phillips, 1982; Torkzadeh et al., 2003).

In the first-order measurement model, there are ten possible pairs of constructs (i.e. Cultural pride and family values, Cultural pride and Language use, Cultural pride and media use, Cultural pride and social interactions, Family values and language use; Family values and media use, Family values and social interaction). Language use and media use, Language use and social interactions; media use and social interactions). The table 6.5 shows that discriminant validity was achieved between all the first-order dimensions of acculturation. Model fitness indices show a reasonable fit for the unconstrained and constrained models. However, the chi-square value for the each of the constrained model increased significantly as compared to that of the unconstrained model. This establishes that the constructs are not identical.

In the second-order measurement model, there were three possible pairs of constructs (i.e. Acculturation and South Asian food, Acculturation and English food, South Asian food and English food.) The table 6.6 shows that discriminant validity was achieved for all of the three constructs. Model fitness indices show a reasonable fit for the unconstrained and constrained models. However, the chi-square value for the constrained model increased significantly as compared to that of the unconstrained model. This establishes that the constructs are not identical.

Table 6.5: Chi-square difference test for the constrained model

Fitness-of-Model Indicators	Unconstrained Model	Pride-Values	Pride-language	Pride-media	Pride-interaction	Values-language	Values-media	Values-interaction	Language-media	Language-interaction	Media-interactions
CMIN/DF	3.9	4.40	5.92	5.6	4.97	5.73	5.27	5.1	5.82	4.59	4.66
GFI	0.93	0.98	0.90	0.91	0.91	0.9	0.91	0.91	0.9	0.92	0.92
CFI	0.96	0.95	0.94	0.59	0.96	0.95	0.96	0.96	0.95	0.96	0.96
TLI	0.97	0.94	0.94	0.94	0.95	0.95	0.95	0.95	0.94	0.97	0.96
IFI	0.97	0.95	0.95	0.93	0.96	0.94	0.96	0.96	0.95	0.96	0.96
RMSEA	0.056	0.061	0.069	0.069	0.066	0.69	0.068	0.067	0.068	0.062	0.063
Chi-Square	698.17	928.13	1002.92	1015.37	894.63	1031.33	949.4	918.96	1048.11	827.02	839.98
df	179	180	180	180	180	180	180	180	180	180	180
p-value	0	0	0	0	0	0	0	0	0	0	0
DIFF IN CHI		229.95	304.75	317.2	196.46	333.16	251.23	220.79	349.94	128.85	141.81
Difference in d.f.		1	1	1	1	1	1	1	1	1	1
p-value		0.0001	0.0001	0.0001	0.0001	0.0001	0.0001	0.0001	0.0001	0.0001	0.0001

Table 6.6: Chi-square difference test for the constructs in the Second order measurement model

Fitness-of-Model Indicators	Unconstrained model	Acculturation-South Asian Food	Acculturation-English food	South Asian Food-English Food
CMIN/DF	4.40	4.79	5.34	5.45
GFI	0.89	0.89	0.87	0.87
CFI	0.946	0.94	0.93	0.93
TLI	0.941	0.93	0.925	0.92
IFI	0.95	0.94	0.93	0.93
RMSEA	0.061	0.064	0.068	0.069
Chi-Square	1625.77	1775.00	1970.85	1993.32
df	369	370	370	370
p-value	0.000	0.000	0.000	0.000
DIFF IN CHI		149.23	345.08	367.55
Difference in d.f.		1	1	1
p-value		0.0001	0.0001	0.0001

In the second method to assess the discriminant validity of the constructs the confidence interval of the paired correlations among the latent variables was computed. Table 6.7 provides pairs of the first-order measurement model with their corresponding correlations, upper and lower values of standard error and the p-value. It is evident that $\pm 2\sigma$ of correlation for each pair does not include the value of 1. Therefore, it provides significant evidence that all the constructs are significantly different from each other.

Table 6.7: Confidence interval of correlation coefficients for discriminant validity analysis of First order measurement model

Pairs of constructs	Estimate	Lower	Upper	P
Cultural pride <--> family values	0.843	0.806	0.878	0.001
Cultural pride <--> Language use	0.874	0.847	0.899	0.001
Cultural pride <--> Media use	0.867	0.837	0.895	0.001
Cultural pride <--> Interaction	0.892	0.862	0.918	0.001
Family values <--> Language use	0.819	0.777	0.857	0.001
Family values <--> Media use	0.843	0.804	0.88	0.001
Family values <--> Social Interaction	0.847	0.814	0.88	0.001
Language use <--> Media use	0.894	0.869	0.917	0.001
Language use <--> Social Interaction	0.934	0.915	0.952	0.001
Media use <--> Social Interaction	0.918	0.896	0.939	0.001

Table 6.8: Confidence interval of correlation coefficients for discriminant validity analysis of Second order measurement model

Pairs of constructs	Estimates	Lower	Upper	P
Acculturation <--> South Asian Food	0.885	0.857	0.912	0.001
Acculturation <--> English food	-0.898	-0.923	-0.866	0.001
South Asian Food <--> English food	-0.824	-0.863	-0.782	0.001

Similarly, in the second-order measurement model, three pairs of latent constructs were conceived and 95% of the confidence interval for their respective correlation coefficients

were estimated. From the data provided in the table 6.8 it can be inferred that these constructs display reasonable dissimilarity and hence ensure the discriminant validity.

6.6 Structural Model

The model that explains the relationship among various latent variables is the structural model. A structural model was developed, which can be seen in the figure 4.2 (Chapter IV). In this model all five dimensions determining the level of acculturation were used. The model, then seeks to explain the influence of acculturation on the choice of food items, whether South Asians or British. Then we tried to analyse the influence of Length of Stay religiosity, age and income on the level of acculturation. The maximum likelihood estimation procedure was used to test the research hypotheses as suggested by Tong & Bentler (2013).

The following section discusses the results of the structural models for the South Asian Diaspora based on the individual-level characteristics tested in this thesis. The structural model in SEM is evaluated based on criteria that are determined by goodness-of-fit indices.

Table 6.9 presents the standardised and unstandardised parameter estimates, standard error and the p-values for the hypothesised paths of the model. It also explains the model fitness of the default model and final models. The default model estimates the direct effects. The final effect model is also an unconstrained model and includes the estimated moderating influence of neighbourhood on effect of length of stay, religiosity, age and income. The results indicate that the indirect model provides an acceptable fit to the data (CMIN/DF, 5.45, NFI =0.94, CFI 0.92, while RMSEA=0.063). CFI and RMSEA of the model full-filled the Goodness of fit criteria, as suggested by Hu and Bentler (1999).

The hypotheses 1 and 2 were related to the influence of acculturation on the ethnic and English food consumption. Specifically, it was hypothesised that the level of acculturation positively influences, the English food consumption, while it has a negative influence on the ethnic food consumption. The results have provided support for these hypotheses. Based upon that data it can be inferred that there is negative relationship between level of acculturation and English food consumption ($\beta = 0.804$; $p=0.001$). The data also show a negative relationship between South Asian food consumption ($\beta = -0.771$; $p=0.001$).

The hypotheses three to six are related to the influence of individual-level factors on acculturation. The hypotheses three states that, length of stay has a positive influence on the level of acculturation. The data provided support for the hypotheses ($\beta = 0.113$, $p = 0.001$). The H4 states that religiosity has a negative influence on the level of acculturation. The data revealed support for the H4 ($\beta = -0.721$, $p=0.001$). The hypotheses five states that, the age of South Asian immigrants has a positive influence on the level of acculturation. The data failed to provide support for the hypotheses ($\beta = -0.186$, $p = 0.001$). The hypotheses six states that, income positively influences the level of acculturation. The data provided support for the hypotheses ($\beta = 0.108$, $p = 0.001$).

Table 6.9: The standardised and unstandardised parameter estimates

Predicted Construct	Predictor Construct	Unstandardized			Standardized		
		β	SE	p	β	SE	p
FE	<--- Acculturation	3.476	0.141	0.001	0.804	0.014	0.001
FSA	<--- Acculturation	-1.307	0.065	0.001	-0.771	0.015	0.001
Acculturation	<--- LOS	0.048	0.012	0.001	0.113	0.027	0.001
Acculturation	<--- Religiosity	-0.351	0.017	0.001	-0.721	0.019	0.001
Acculturation	<--- Age	-0.088	0.012	0.001	-0.186	0.026	0.001
Acculturation	<--- Income	0.039	0.01	0.001	0.108	0.029	0.001
Notes: FE= English food and FSA is South Asian food, LOS= Length of Stay Notes: CMIN/DF, 5.26, $p = 0.000$, NFI =0.94, CFI 0.92, TLI=.92 , IFI=.91 , RMSEA=0.063							

The Table 6.9 exhibits that the regression weight of LOS on the level of acculturation is smaller than the regression weight of Religiosity on the level of acculturation. A relatively larger size of beta does not guarantee the larger beta is statistically different from the smaller beta (Brame et al., 1998). To make such comparison, it is important to ensure that the different regression weights are statistically different from each other. Therefore, a statistical procedure developed by Clogg et al., (1995) cited in Paternoster et al., (1998), was adopted for comparing the beta coefficients. The formula is as follows: $z = \frac{\beta_1 - \beta_2}{\sqrt{(SE\beta_1)^2 - (SE\beta_2)^2}}$

Where β_1 is the standardised beta coefficient of first group of data and β_2 is standardised beta coefficient of the second group of data. SE represents the standard error of corresponding β coefficients. Using this formula, z-score was calculated for the beta coefficients. The corresponding p values of the Z-score was calculated using online p-value calculator. The data are given in the table 6.10. If the p-value is less than 0.05, it can be inferred that the difference between the corresponding beta coefficients is statistically significant.

Table 6.10: Comparison of the beta coefficients

B1	B2	z-scores	p-value
ACC-FE	ACC-FSA	76.50	0.001
LOS-ACC	Reli-ACC	25.26	0.001
LOS-ACC	Age-ACC	7.98	0.001
LOS-ACC	Income-ACC	0.13	0.896
Reli-ACC	Age-ACC	-16.61	0.001
Reli-ACC	Income-ACC	-23.91	0.001
Age-ACC	Income-ACC	-7.55	0.001

The Table 6.10 provides us a reasonable comparison between the regression coefficients of the two independent equations. The table exhibits that the regression coefficients of all pairs of equations are statistically different from each other, except LOS-ACC and Income-ACC. It thus provides a reasonable basis for comparison between the beta values.

It is evident from the Table 6.10 that the influence of ACC on the food consumption is positive and relatively stronger for FE as compared to FSA. Where the influence of ACC on FSA is negative and relatively weaker. The comparison of beta coefficients of the factors influencing ACC indicates that religiosity has the largest beta value in comparison with the beta coefficients of LOS, age and Income. Therefore, it can be inferred that the Religiosity has the strongest influence on ACC, followed by Age. Though, apparently beta coefficients of LOS on ACC are larger than Income on ACC. However, the test of beta difference was unable to provide any evidence that the beta of these two pairs is statistically different from each other. Therefore, it can be inferred that the both LOS has positive influence on influence acculturation; however, the size of their effect is not dissimilar to each other.

6.7 Mediation Analysis

In the above section, the influence of personal demographics on acculturation is discussed. This study also postulated a model that explains or tests how the personal demographics exert their effect on the food consumption in which acculturation is located causally between the demographics and food consumption. One of the simplest forms of such a model is depicted in Figure 6.1. According to Hays, (2013) the intervening variable or variables can be referred as mediators, and they are conceptualized as the mechanism through which the independent variable X influences dependent variable Y. In the study at hand, variation in demographics (X) causes variation in Acculturation (M), which in turn causes variation in Food consumption (Y). For example, there is a clear evidence that acculturative stress mediates the relationship between cultural identity and alcohol consumption (e.g., Zamboanga et al., 2009). Similarly, Asbridge, Tanner & Wortley (2005) studied the tobacco consumption of various ethnic groups in the USA and found that in addition to the peer influence, acculturation mediates the relationship between ethnic identity and consumption.

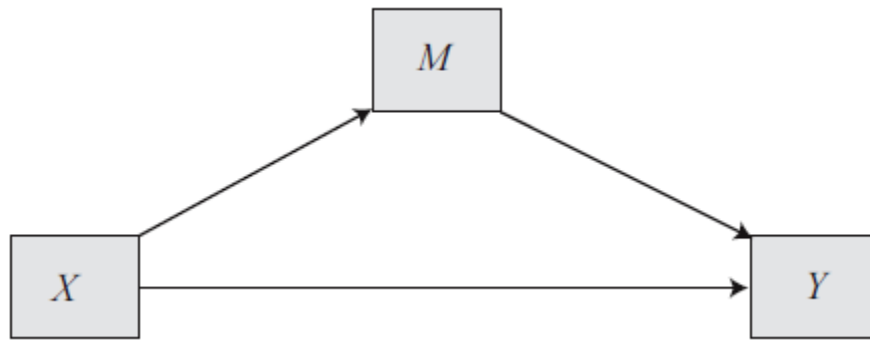


Figure 6.1: A simple mediation model with a single mediating variable between X and Y

Table 6.11 presents the results of mediation analyses for personal characteristics of the South Asian immigrants in the UK and their food consumption. Hypothesis 7a and 7b stated that the effect of LOS on FSA and FE would be mediated by level of acculturation. The results provide support to this hypothesis. The indirect effects of LOS through the level of acculturation on FE ($\beta = 0.089$, $p = 0.001$) and on FSA ($\beta = -0.085$, $p = 0.001$) were found significant. It can be further explained that the mediating effect of ACC for the relationship between LOS and FE is positive, while for FSA, the mediating influence is negative. The hypothesis 8a and 8b stated that the effect of RELI on FSA and FE would be mediated by level of acculturation. Results have supported this hypothesis. The indirect effects of RELI through the level of acculturation on FE ($\beta = -0.573$, $p = 0.001$) and on FSA ($\beta = 0.549$, $p = 0.001$) were found significant. This also provides evidence that ACC negatively mediates the relationship between RELI and FE, on the contrary; ACC positively mediates the relationship between RELI and FSA.

Similarly, The hypothesis 9a and 9b stated that the effect of Age on FSA and FE would be fully mediated by level of acculturation. Results have supported this hypothesis. The indirect effects of Age through the level of acculturation on FE ($\beta = -0.151$, $p = 0.001$) and on FSA ($\beta = 0.145$, $p = 0.001$) were found significant. The signs of the beta coefficients further explain

that the mediating effect of ACC for the relationship between Age and FE is negative, while for FSA, the mediating influence is positive.

The hypothesis 10a and 10b stated that the effect of income on FSA and FE would be fully mediated by level of acculturation. Results have supported this hypothesis. The indirect effects of Income through the level of acculturation on FE ($\beta = 0.076$, $p = 0.001$) and on the FSA ($\beta = -0.073$, $p = 0.001$) were found significant. This also provides evidence that ACC positively mediates the relationship between Income and FE, on the contrary. ACC negatively mediates the relationship between Income and FSA.

Table 6.11: Indirect effect of Personal Characteristics on food consumption: Average Standardized and Unstandardized Regression Weights Associated, Standard Errors, and 95% Confidence Intervals

effect	Unstandardized indirect effect			Standardized indirect		
	β	SE	sig.	β	SE	sig.
FSA<--- LOS	0.052	0.014	0.001	0.085	0.022	0.001
FE<--- LOS	-0.139	0.036	0.001	-0.089	0.023	0.001
FSA<--- Religiosity	-0.382	0.027	0.001	-0.549	0.033	0.001
FE<--- Religiosity	1.02	0.059	0.001	0.573	0.029	0.001
FSA<--- Age	0.099	0.015	0.001	0.145	0.021	0.001
FE<--- Age	-0.265	0.038	0.001	-0.151	0.022	0.001
FSA<--- Income	0.038	0.012	0.002	0.073	0.023	0.002
FE<--- Income	-0.101	0.032	0.002	-0.076	0.024	0.003
Notes: FE= English food and FSA is South Asian food, LOS= Length of Stay CMIN/DF, 5.26, $p = 0.000$, NFI =0.94, CFI 0.92, RMSEA=0.063						

The level of significance of the beta coefficient provides evidence for the existence of the mediation effect between the demographic factors and the food consumption. The beta coefficients of the direct relationship between demographics and food consumption are also significant (see the table 6.12). Though the beta coefficients of direct and indirect effect are different from each other. Nevertheless, it is important to ensure that the pairs of beta are statistically different from each other. Because a larger beta is not sufficient evidence to

claim that the indirect effect is the better predictor of the relationship. Therefore, a comparison of beta coefficients developed by Clogg et al. (1995) cited in Paternoster et al., (1998) was used. The detailed procedure is described in the previous section.

To explain the nature of the relationship between LOS and FE, it can be seen from the table 6.12, the beta for the indirect effect is greater than the beta for the direct effect and the difference is significant. Therefore, it can be inferred that mediated relationship has a better explanatory power. In the context of this study, LOS can predict FE, to some extent; however, when this relationship is mediated with acculturation, LOS has a better explanatory power for FE. Similar inferences can be drawn to the relationship between Religiosity and FE, Age, and FE, Religiosity and FSA, age and FSA. The test of beta coefficients fails to explain any significant difference between the beta coefficients of indirect and direct effect of the relationship between income and FE. There is a small difference between the coefficients of the direct and indirect effect; however, this difference is not found significant statistically. Therefore, it can be inferred that, though the mediating effect of acculturation exists in the relationship between income and FE; however, this direct effect of LOS on FE explains the relationship well. Similar inferences can be drawn to the relationship between LOS and FSA, and income and FSA. It can be noted here that, level of acculturation has a less explanatory power as a mediator relationship between income and both FE and FSA.

Table 6.12: Comparison of indirect and direct beta coefficients

Predictor	Criterion	Standardized indirect effect		Standardized direct effect		z-scores	p-value
		β	SE	β	SE		
LOS	FSA	0.101	0.026	0.062	0.027	1.040463	0.14907
LOS	FE	-0.103	0.025	-0.012	0.025	-2.57387	0.00001
Religiosity	FSA	-0.632	0.023	-0.102	0.041	-11.274	0.00001
Religiosity	FE	0.644	0.021	0.109	0.034	13.38756	0.00001
Age	FSA	-0.163	0.023	-0.056	0.027	-3.01678	0.00128
Age	FE	0.166	0.023	-0.026	0.025	5.65195	0.00001
Income	FSA	0.095	0.024	0.065	0.03	0.780869	0.21746
Income	FE	-0.097	0.026	-0.084	0.028	-0.34023	0.36693

6.8 Moderation analysis

As stated by Hayes (2013), “an analysis that ignores the potential contingencies and boundary conditions of an effect is going to result in a greater oversimplification of complex processes relative to an analysis that acknowledges that complexity by formally modelling it...” (p. 327). The moderation analysis used to uncover the boundary conditions of the relationship between two variables. A relationship is considered moderated when the direction or magnitude is dependent on the third variable or variables. Figure 6.2, conceptually exhibits the moderation of M variable between X and Y.

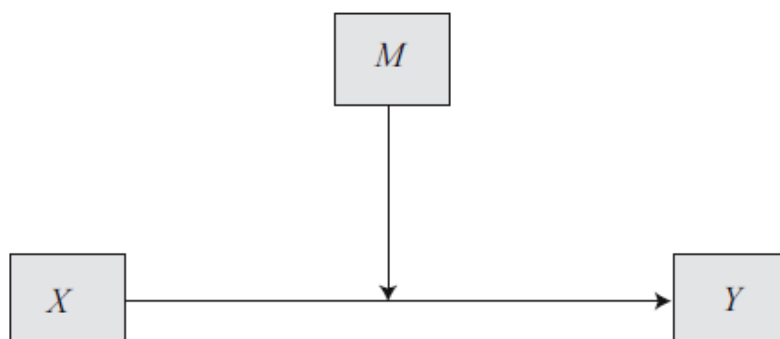


Figure 6.2: A simple Moderation model with a single moderator variable (Source: Hayes, 2013)

This study aims at measuring the positive or negative effect of the moderators as well as the size of the effect on the relationship between dependent and independent variables. The effect remains causal in nature and sometimes referred as “interaction” (Dawson, 2014). Referring to the study on hand, the neighbourhood and religious affiliation are conceptualized as moderators to determine its influence on the relationship between antecedents (e.g. LOS, Religiosity) and level of acculturation as well as between the level of acculturation and food consumption. Both the Religious affiliations and neighbourhood are dichotomous variables having two values. Religious affiliation is divided between Muslims and Not Muslim categories, while the neighbourhood is divided between ethnic and non-ethnic neighbourhood.

6.8.1 Moderating influence of Religious affiliation

It is hypothesized that the religious affiliation provides the boundary conditions to understand the relationship between LOS and acculturation. LOS has a direct positive influence on the level of acculturation. For example, with reference to the religious affiliation, the variation in LOS may increase or decrease based upon the religious identity.

To perform this analysis, standardized regression weights of the moderators were estimated for the item measuring the ACC, FE and FSA. The data are provided in the table 6.13. The regression estimates or factor loadings of all the items are above 0.5, and they are significant. The model fitness indices are within an acceptable range. This provides sufficient support to perform the further analysis of the influence of religious identity within the relationship between the Personal demographics and ACC and between ACC and FE & FSA.

6.8.2 Multi-group CFA for Religious identity and acculturation

Multigroup confirmatory factor analysis (MCFA) is a popular method for the examination of measurement invariance (French & Finch, 2008). Studies using SEM incorporate MCFA to identify invariance for the scale items measuring the latent variables. Factor loadings are an

important parameter to be constrained for model identification. It is assumed that the *Configural Invariance* is achieved if the loadings across the groups are significantly and substantially different from zero. The Table 6.13 provides the factor loadings and the corresponding p-values of the scale items in the model for the both groups (Muslim and Not Muslim). Since all the loadings are significant, therefore, it can be inferred that the *Configural Invariance* of the model is achieved, and it can be used for the further analysis. Configural invariance indicates that the participant from different groups conceptualized the constructs in the same way (Milfont & Fischer, 2010). Configural invariance does not indicate that people with different religious affiliations show the same level of acculturation. Therefore, the comparison may not be meaningful between the groups without performing metric invariance analysis (Steenkamp & Baumgartner, 1998).

Table 6.13: Standardized Regression Weights of Muslims and Not-Muslims (Unconstrained Model)

		Religion: Muslims		Religion: Not-Muslims		
South Asian		Items	Regression Estimates	p- values	Regression Estimates	p- values
	Cultural Pride	P1	0.704	0.001	0.712	0.001
		P2	0.813	0.001	0.795	0.001
		P3	0.757	0.001	0.758	0.001
		P4	0.792	0.001	0.766	0.001
		P5	0.87	0.001	0.863	0.001
	Family Values	FM1	0.815	0.001	0.808	0.001
		FM2	0.797	0.001	0.807	0.001
		FM3	0.83	0.001	0.83	0.001
	Language use	LG1	0.845	0.001	0.849	0.001
		LG2	0.91	0.001	0.91	0.001
		LG3	0.91	0.001	0.903	0.001
		LG4	0.912	0.001	0.905	0.001
	Media use	MD1	0.845	0.001	0.845	0.001
		MD2	0.784	0.001	0.783	0.001
		MD3	0.852	0.001	0.838	0.001
		MD4	0.818	0.001	0.821	0.001
		MD5	0.81	0.001	0.801	0.001
	Social Interactions	SC1	0.836	0.001	0.825	0.001
		SC2	0.794	0.001	0.797	0.001
		SC3	0.807	0.001	0.807	0.001
		SC4	0.843	0.001	0.845	0.001
		SC5	0.807	0.001	0.807	0.001
	English food	EF1	0.873	0.001	0.872	0.001
		EF2	0.837	0.001	0.828	0.001
		EF3	0.861	0.001	0.862	0.001
		EF4	0.833	0.001	0.828	0.001
	Food	SAF1	0.731	0.001	0.73	0.001
SAF2		0.789	0.001	0.786	0.001	
SAF3		0.748	0.001	0.733	0.001	
SAF4		0.593	0.001	0.637	0.001	
Notes: CMIN/DF, 4.23, p= 0.000, GFI= .912, NFI =0.94, CFI= 0.92, TLI=.92, IFI=.907, RMSEA= 0.056						

6.8.3 Metric invariance analysis

Metric invariance provides for a better test of invariance by introducing the concept of equal metrics or scale intervals across different groups (Rock, et al., 1978). To ensure full metric invariance, a model was developed by constraining all factor loadings to equality for the

items measuring the level of acculturation FE and FSA (Table 6.14, model FMV). The model fitness indices of the fully constrained model indicted a good fit. The full metric measurement invariance is desirable to see the impact of the moderating variables. Since the chi-square difference between the unconstrained model and FMV is not significant, therefore, it can be inferred that the factor loadings across the both groups are equal and moderation analysis can be performed.

Table 6.14: Full and Partial Metric invariance analysis

Model	DF	CMIN	p-value	Δ DF	Δ CMIN	Δ p-value of χ^2
Unconstrained	976	4102.58	0.00			
FMV	998	4137.09	0.00	22	24.69	0.312
Notes: CMIN/DF, 4.58, p= 0.000, GFI= .901, NFI =0.94, CFI= 0.92, TLI=.921, IFI=.91 , RMSEA= 0.059						

6.8.4 Multigroup structural equation model

The table 6.15 presents the standardized beta coefficients of the relationship between various pairs of X and Y for the both Muslim and Not-Muslim groups. Initially, it can be inferred that LOS has significant influence on ACC for the both groups. According to Sauer and Dick (1993), it is important to statistically test the moderating effect by taking the difference in the two Chi-Square values (i.e., Chi-Square A- chi-square B) which is itself a Chi-Square value with degrees of freedom equal to the difference in degrees of freedom of the (Chi-Square and) (Chi-Square A) values. The Table 6.16 exhibits the chi-square difference of all pairs of relationships. To achieve this, it is necessary to constrain all the regression paths to equality across groups and compared the constrained with the unconstrained model. If the Chi-square difference is significant, it provides evidence of moderating relationship. In the absence of evidence of significant chi-square difference, the comparison of beta coefficients of various groups is not valid. The Table 6.16 shows that there is a significant change in the chi-square values of the moderation models, except in the model 5 and 6. Consequently, it can be inferred that the data revealed the moderating effect of Religious Identity on the following

relationship; LOS-ACC, RELI-ACC, Age-ACC and ACC-FSA. While The data could not provide sufficient evidence to establish the moderating effect of Religious Identity on the relationships between Income-ACC and ACC-FE.

Table 6.15: Multigroup SEM for Muslim and non-Muslim religious affiliation

Predicted Construct	Predictor Construct	Muslim			Not Muslim		
		β	SE	p	β	SE	p
ACC <--- LOS		0.208	0.051	0.001	0.078	0.032	0.025
ACC <--- RELI		-0.627	0.038	0.001	-0.77	0.018	0.001
ACC <--- Age		-0.25	0.051	0.001	-0.147	0.031	0.001
ACC <--- Income		0.079	0.054	0.112	0.104	0.037	0.005
FE <--- Acculturation		0.889	0.021	0.001	0.893	0.021	0.001
FSA <--- Acculturation		-0.794	0.015	0.001	-0.93	0.015	0.001
Notes: FE= English food and FSA = South Asian food, LOS= Length of Stay, ACC= Acculturation p-values are obtained from bootstrap approximation with 5000 samples and 95% two-sided bias-corrected confidence intervals. CMIN/DF, 4.293, p= 0.000, NFI =0.94, CFI= 0..91, TLI=.91 , IFI=.913 , RMSEA=0.060							

Table 6.16: The comparison of structural model with Full Metric invariance

	CMIN	DF	P	Δ CMIN	Δ DF	Δ p-value of x2	Moderating effect
Unconstrained	4102.58	976	0.001				
Model 1	4137.09	998	0.001				
Model 2	4142.01	999	0.001	4.92	1	0.027	Yes
Model 3	4142.65	999	0.001	5.56	1	0.018	Yes
Model 4	4102.58	976	0.001	3.87	1	0.049	Yes
Model 5	4102.58	976	0.001	0.08	1	0.767	No
Model 6	4137.34	999	0.001	0.24	1	0.619	No
Model 7	4149.51	999	0.001	12.41	1	0.001	Yes
The model 1= Baseline model, Model 2= LOS-ACC constrained, Model 3= Religiosity-ACC constrained, Model 4= Age-ACC constrained, Model 5= Income-ACC constrained, Model 6= ACC-FE constrained and Model 7= ACC-FSA constrained							

In the following discussion, the moderating effect of ReliID is explained for all the relationships included in the conceptual model across the Muslim and Not-Muslim groups. Initially, the Chi-square difference is discussed. Then their respective regression weights and p-Vlaues. The results are also shown with the help of graphs. The graphs are drawn in

Microsoft Excel by estimating intercepts and two observations above and below 3 standard deviations from the respective means.

The chi-square value for the moderation model (constraining the relationship between, LOS and acculturation to equality across the both groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 4.92; change in degree of freedom and p-value is 0.027). Therefore, it can be inferred that ReliID moderates the relationship between LOS and ACC. It can be seen in the Table 6.15 that ReliID has a significant positive influence for the both groups. As far as, the relative effect of ReliID on the Muslim and the Not-Muslim group is concerned, the moderation effect is stronger on the Muslims (beta =0.208) than on the Non-Muslim group (beta = 0.078).

6.8.5 Graphical representation of the moderating effect of Religious affiliation

The following section exhibits the graphical relationship between the personal demographics and acculturation moderated by the Religious Identity. The Fig. 6.3, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Muslim group is steeper than the Not-Muslim group, which clearly reflects that a relatively small increase in LOS can cause a relatively high increase in the ACC of the in the Muslim and vice versa.

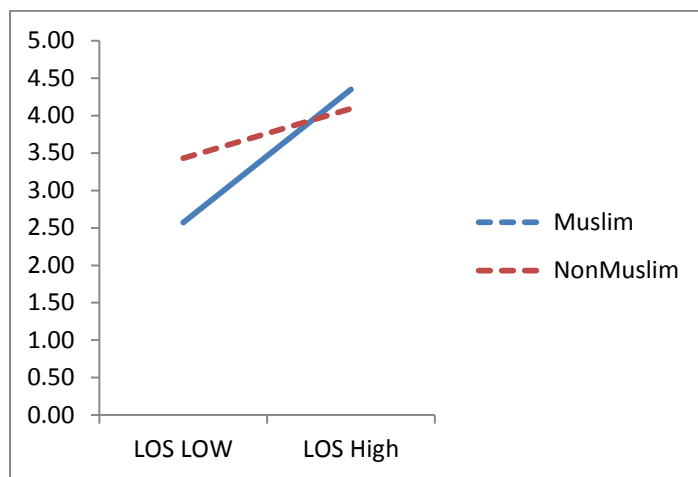


Figure 6.3: The influence of LOS on the Level of Acculturation for Muslim and Not-Muslim groups

Similarly, the chi-square value for the moderation model (constraining the relationship between, RELI and ACC to equality across the both groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 5.56. Change in p-value is 0.018; therefore, it can be inferred that ReliID moderates the relationship between RELI and ACC. It can be seen in the Table 6.56 that ReliID has a significant negative influence for the both groups. As far as, the relative effect of ReliID on the Muslim and the Not-Muslim group is concerned, the effect is stronger on the Non-Muslims ($\beta = -0.77$) as compared to that of the Muslim group ($\beta = -0.627$). The Fig. 6.4, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Non-

Muslims group is steeper than the Non-Muslims group, which clearly reflects that a relatively small increase in RELI can cause a relatively high decrease in the ACC of the Non-Muslims group under study.

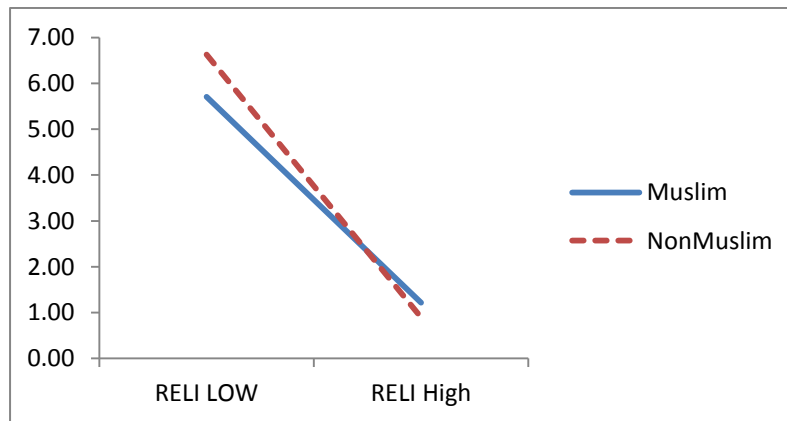


Figure 6.4: The influence of Religiosity on the Level of Acculturation for Muslim and Not-Muslim groups

The chi-square value for the moderation model (constraining the relationship between the Age and ACC to equality across the both groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 3.87. Change and change in the p-value is 0.049. Therefore, it can be inferred that ReliID moderates the relationship between Age and ACC. It can be seen in the Table 6.15 that ReliID has a significant negative influence for the both groups. A comparison of the relative moderation effect of ReliID on the Muslim and the Not-Muslim group is concerned. The effect is stronger on the Muslims (beta = -0.25) as compared to that of the Non-Muslim group (beta = -0.147). The Fig. 6.5, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Muslims group is steeper than the Non-Muslims group, which clearly reflects that a relatively small increase in Age can cause a relatively high decrease the ACC in the Muslims group under study.

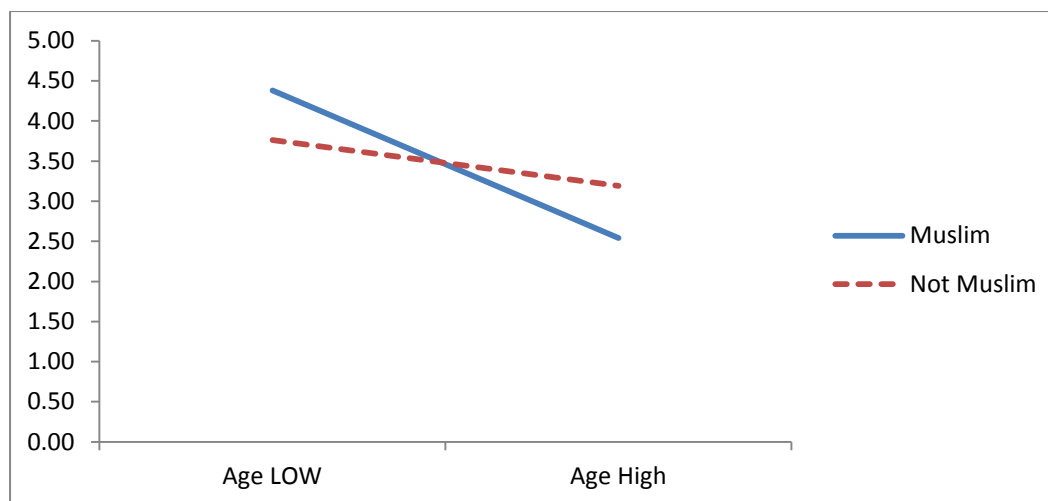


Figure 6.5: The influence of Age on the Level of Acculturation for Muslim and Not-Muslim groups

The chi-square value for the moderation model (constraining the relationship between the Income and ACC to equality across the both groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.08, and change and change in p-value is 0.767, therefore it can be inferred that ReliID does not moderate the relationship between Income and ACC. It can be seen in the Table 6.15 that ReliID has a positive influence for the both groups. A comparison of the relative moderation effect of ReliID on the Muslim and the Not-Muslim group is concerned. The effect is stronger on the Muslims (beta = 0.079) as compared to that of the Non-Muslim group (beta = 0.104). The Fig. 6.6, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Muslims group is similar to that of the Non-Muslims group, which reflects that a change in Income will bring a statistically insignificant change in ACC for the both groups.

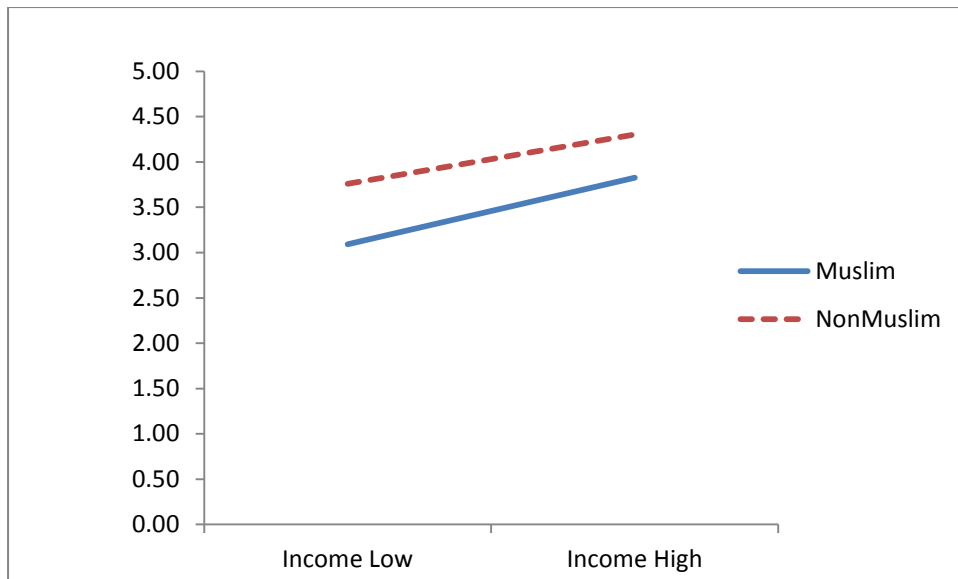


Figure 6.6: The influence of Income on the Level of Acculturation for Muslim and Not-Muslim groups

The chi-square value for the moderation model (constraining the relationship between the ACC and FE to equality across the both groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.021, and change and change in p-value is 0.619. Therefore, it can be inferred that ReliID does not moderate the relationship between ACC and FE. It can be seen in the Table 6.15 that ReliID has a significant positive influence for the both groups. A comparison of the relative moderation effect of ReliID on the Muslim and the Not-Muslim group is concerned. The effect is stronger on the Muslims (beta = 0.079) as compared to that of the Non-Muslim group (beta = 0.104). The Fig. 6.7, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Muslims group is similar to that of the Non-Muslims group, which reflects that a change in ACC will not bring a statistically significant change in FE for the both groups.

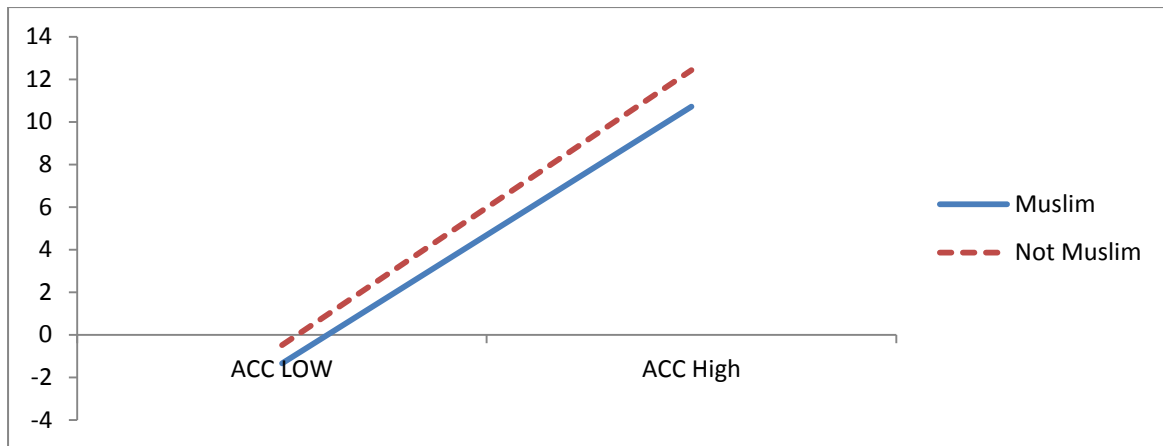


Figure 6.7: The influence of Acculturation on English Food consumption for Muslim and Not-Muslim groups

The chi-square value for the moderation model (constraining the relationship between the ACC and FSA to equality across the both groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 12.41; and change in the p-value is 0.001. Therefore, it can be inferred that ReliID moderates the relationship between ACC and FSA. It can be seen in the Table 6.15 that ReliID has a significant negative influence for the both groups. A comparison of the relative moderation effect of ReliID on the Muslim and the Not-Muslim group is concerned. The effect is stronger on the Non-Muslim (beta = -0.930) as compared to that of the Muslim group (beta = -0.794). The Fig. 6.8, exhibits the slope exhibiting the relationship of the both Muslim and Not Muslim groups. Notice that the slope of the Non-Muslim group is steeper than the Muslims group, which clearly reflects that a relatively small increase in ACC can cause a relatively high decrease the FSA in the Non-Muslim group under study. On the contrary, this effect is weaker for the Muslim group, who with an increase in ACC tends not to change the FSA consumption.

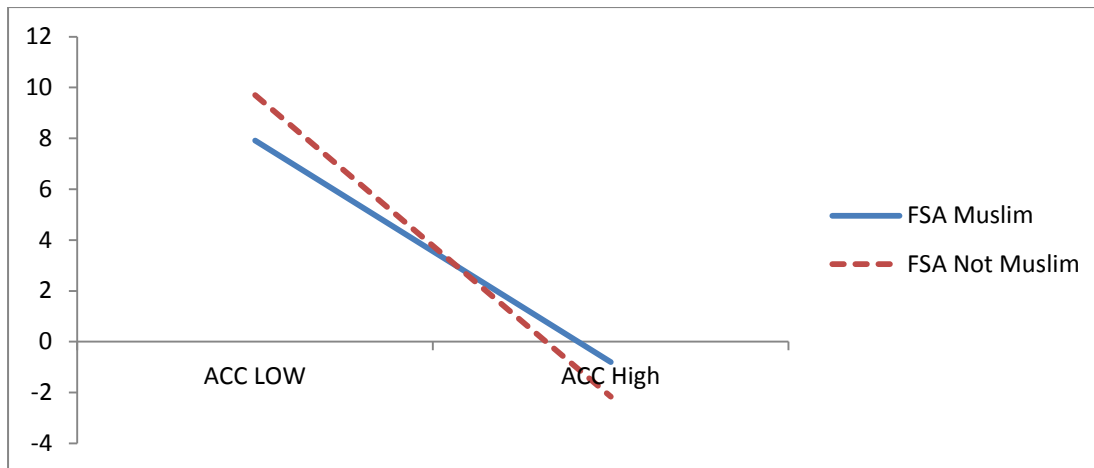


Figure 6.8: The influence of Acculturation on South Asian Food consumption for Muslim and Not-Muslim groups

6.9 Moderating influence of the Neighbourhood

It is hypothesised that the neighbourhood provides boundary conditions to explain the relationship between personal demographics and acculturation, and between acculturation and food consumption. The magnitude of the influence of LOS may be reduced when an immigrant is living in the ethnic neighbourhood and vice versa. Similarly, the ethnic neighbourhood may enhance the influence of religiosity on the level of acculturation. Moreover, the ethnic neighbourhood can also influence the relationship between age and income on the ACC.

To perform this analysis, standardized regression weights of the moderators were estimated for the item measuring the ACC, FE and FSA. The data are provided in the Table 6.17. The regression estimates or factor loadings of all the items are above 0.5, and they are significant. The model fitness indices are within an acceptable range. This provides sufficient support to perform the further analysis of the influence of neighbourhood on the relationship between the personal demographics and the ACC and between ACC and FE & FSA.

6.9.1 Multi-group CFA for neighbourhood

Multigroup confirmatory factor analysis (MCFA) was also conducted for the Neighbourhood as a moderating factor between personal characteristics, acculturation and food consumption. The table 6.17 provides the factor loadings and the corresponding p-values of the scale items in the model for the both groups (ethnic and non-ethnic). Since all the loadings are significant, therefore, it can be inferred that the *Configural Invariance* of the model is achieved, and it can be used for the further analysis. It is explained earlier that, *Configural invariance* indicates that the participant from different groups conceptualizes the constructs in the same way (Milfont & Fischer, 2010). However, the *Configural invariance* does not indicate that people from the ethnic and non-ethnic neighbourhoods show the same level of acculturation. To make the comparison more meaningful between the groups without performing *metric invariance* analysis should be performed.

Table 6.17: Standardized Regression Weights of Ethnic and non-ethnic neighbourhoods (Unconstrained Model)

	Items	Neighbourhood Ethnic		Neighbourhood: Non-ethnic	
		Regression Estimates	p- values	Regression Estimates	p- values
Cultural Pride Family Values Language use Media use Social Interactions English food South Asian Food	CP1	0.564	0.001	0.618	0.001
	CP2	0.698	0.001	0.637	0.001
	CP3	0.637	0.001	0.647	0.002
	CP4	0.674	0.001	0.55	0.001
	CP5	0.768	0.001	0.654	0.001
	FM1	0.674	0.001	0.806	0.001
	FM2	0.668	0.001	0.585	0.001
	FM3	0.75	0.002	0.734	0.001
	LG1	0.816	0.001	0.77	0.001
	LG2	0.816	0.001	0.848	0.002
	LG3	0.833	0.001	0.786	0.002
	LG4	0.866	0.002	0.75	0.001
	MD1	0.733	0.001	0.769	0.001
	MD2	0.739	0.001	0.469	0.001
	MD3	0.741	0.001	0.793	0.002
	MD4	0.749	0.001	0.649	0.001
	MD5	0.746	0.001	0.485	0.001
	SC1	0.705	0.001	0.721	0.002
	SC2	0.666	0.001	0.501	0.001
	SC3	0.713	0.002	0.675	0.001
	SC4	0.707	0.001	0.721	0.001
	EF1	0.804	0.002	0.803	0.001
	EF2	0.646	0.002	0.764	0.001
	EF3	0.758	0.001	0.819	0.001
	EF4	0.777	0.001	0.697	0.001
	SAF1	0.673	0.001	0.62	0.001
	SAF2	0.754	0.002	0.555	0.001
	SAF3	0.683	0.001	0.434	0.001
	SAF4	0.469	0.001	0.407	0.001
Notes: CMIN/DF, 3.935, p= 0.000, GFI= .821, NFI =0.94, CFI= 0.892, RMSEA= 0.058					

6.9.2 Metric invariance analysis

Configural invariance does not indicate that people in different neighbourhoods show the same level of acculturation. Therefore, the comparison may not be meaningful between the groups without performing metric invariance analysis. Metric invariance provides for a better

test of invariance by introducing the concept of equal metrics or scale intervals across different groups (Rock, et al., 1978).

Table 6.18: Full and Partial Metric invariance analysis

Model	DF	CMIN	p-value	Δ DF	Δ CMIN	p-value of $\Delta\chi^2$
Unconstrained	782	3179.06	0.00			
FMV	804	3243.78	0.00	22	64.725	0.00
PMV	797	3201.02	0.12	15	21.97	0.108
Notes: CMIN/DF, 4.293, p= 0.000, NFI =0.94, CFI= 0.91, TLI= .908 , IFI=.91, RMSEA=0.060						

The full metric measurement invariance is desirable to see the impact of the moderating variables. The FMV achieved a good fit. However, the chi-square difference between the unconstrained model and fully constrained model is significant. Therefore, the model with full metric invariance was rejected. The small chi-square difference may indicate the factor loadings across the both groups are not equal. Such lack of equality of factor loadings restricts to do further moderation analysis. To overcome this problem, a partial metric inference is a frequently an acceptable compromise (Byren, Shavelson and Muthén, 1989). According to Steenkamp & Baumgartner (1998) the constructs' differences can be compared meaningfully by relaxing the equality constraints for some of the latent variables, particularly those with the largest MI. Therefore, the invariance constraints were relaxed step by step on the basis of modification indexes and expected parameter changes for the one scale item of each of the five dimensions measuring ACC, EF and FSA. The results provide support for the partial metric invariance of the latent variables in the model (see Table 6.18). Alternative models in which the equality constraints were relaxed for different items, supported sufficient support to accept the PMV.

6.9.3 Multigroup Structural Evaluation Model

The Table 6.19 presents the standardized regression coefficients of the relationship between various pairs of X and Y for the moderating variable. Initially, it can be inferred that X has significant influence on Y for the both groups. According to Sauer and Dick (1993), it is important to provide evidence that the moderating variable brings statistically significant change in the factor loadings of two groups. It can be performed by taking the difference in the two Chi-Square values (i.e., Chi-Square A- chi-square B) which is itself a Chi-Square value with degrees of freedom equal to the difference in degrees of freedom of the (Chi-Square and) (Chi-Square A) values. The Table 6.20 exhibits the chi-square difference of all pairs of relationships. To achieve this, it is necessary to constrain all the regression paths to equality across groups and compared the constrained with the unconstrained model. If the Chi-square difference is significant, it provides evidence of moderating relationship. In the absence of evidence of chi-square difference, the comparison of beta coefficients of various groups is not valid. It can be seen that the Chi-Square value was increased significantly for the only two constrained models (Model 5 and 6). While the data could not provide sufficient evidence to establish the moderating effect of Neighbourhood on the relationships between other relationships in the conceptual model.

Table 6.19: Multigroup SEM for ethnic and non-ethnic neighbourhoods

Predicted Construct	Predictor Construct	Ethnic Neighbourhood			Non-ethnic neighbourhood		
		β	SE	p	β	SE	p
Acculturation	<--- LOS	0.186	0.046	0.001	0.116	0.015	0.023
Acculturation	<--- Religiosity	-0.432	0.043	0.001	-0.481	0.034	0.001
Acculturation	<--- Age	-0.281	0.053	0.001	-0.318	0.015	0.001
Acculturation	<--- Income	0.006	0.044	0.894	0.185	0.014	0.002
FE	<--- Acculturation	0.764	0.046	0.001	0.819	0.508	0.002
FSA	<--- Acculturation	-0.733	0.037	0.002	-0.850	0.210	0.001
Notes: FE= English food and FSA = South Asian food, LOS= Length of Stay p-values are obtained from bootstrap approximation with 5000 samples and 95% two-sided bias-corrected confidence intervals CMIN/DF, 4.293, p= 0.000, NFI =0.94, CFI= 0.91, TLI=.908 , IFI=.916 , RMSEA=0.060							

Table 6.20: The comparison of structural model with Partial Metric invariance

Model	CMIN	DF	p-value	Δ CMIN	Δ DF	Δ p-value of x2	Moderating effect
Unconstrained	4189.73	976	0.001				
Model 1	4291.74	990	0.001				
Model 2	4292.46	991	0.001	0.72	1	0.451	No
Model 3	4292.03	991	0.001	0.29	1	0.53	No
Model 4	4291.91	991	0.001	0.17	1	0.709	No
Model 5	4299.13	991	0.001	7.10	1	0.008	Yes
Model 6	4278.14	991	0.001	3.66	1	0.056	Yes
Model 7	4275.24	991	0.001	0.75	1	0.385	No
The model 1= Baseline model, Model 2= LOS-ACC constrained, Model 3= Religiosity-ACC constrained, Model 4= Age-ACC constrained, Model 5= Income-ACC constrained, Model 6 = ACC-FE constrained and Model 7= ACC-FSA constrained							

In the following discussion, the moderating effect of the Neighbourhood is explained for all of the relationships included in the conceptual model across the Muslim and Not-Muslim groups. Initially, the Chi-square difference is discussed. Then their respective regression weights and p-Values. The results are also shown with the help of graphs. The graphs are drawn in Microsoft Excel by estimating intercepts and two observations above and below 3 standard deviations from the respective means.

The chi-square value for the moderation model (constraining the relationship between the LOS and ACC to equality across the both ethnic and non-ethnic neighbourhood groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.72, and change in p-value is 0.451. Therefore, it can be inferred that the Neighbourhood does not moderate the relationship between LOS and ACC. It can be seen in the Table 6.19 that the Neighbourhood has a positive influence for the both groups.

6.9.4 Graphical representation of the moderating effect of neighbourhood

The following section exhibits the graphical relationship between the personal demographics and acculturation moderated by the type of neighbourhood. In the Fig. 6.9, the slope exhibiting the relationship between LOS and ACC for the both groups. Notice that the slope of the Ethnic neighbourhood group is similar to that of the Non-Ethnic group, which reflects that a change in LOS will not bring a statistically significant change in the ACC for the both neighbourhood groups.

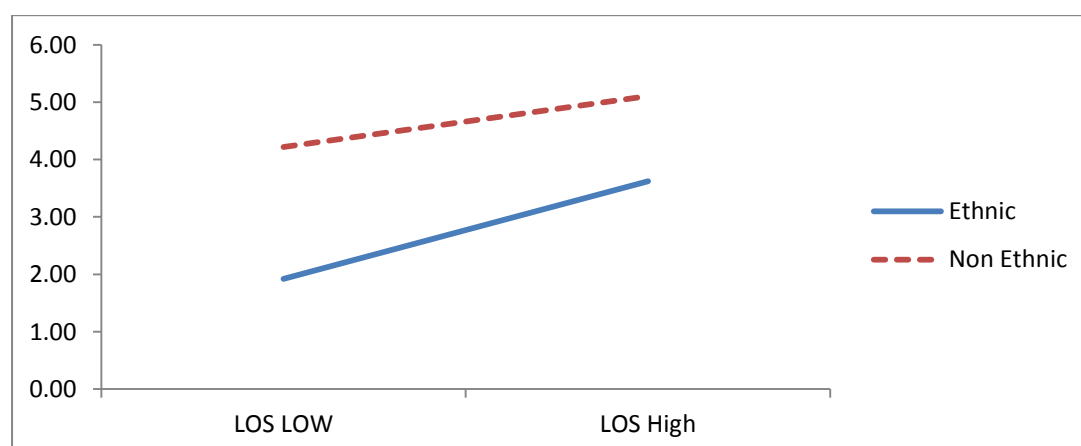


Figure 6.9: The influence of LOS on the Level of Acculturation for ethnic and non-ethnic neighbourhood groups

The chi-square value for the moderation model (constraining the relationship between the RELI and ACC to equality across the both ethnic and non-ethnic neighbourhood groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.29, and change in p-value is 0.53. Therefore, it can be inferred that the Neighbourhood does not moderate the relationship between RELI and ACC. In the Fig. 6.10, the slope represents the relationship between RELI and ACC for the both groups. Notice that the slope of the Ethnic neighbourhood group is similar to that of the Non-Ethnic group, which reflects that a change in RELI will not bring a statistically significant change in the ACC for the both neighbourhood groups.

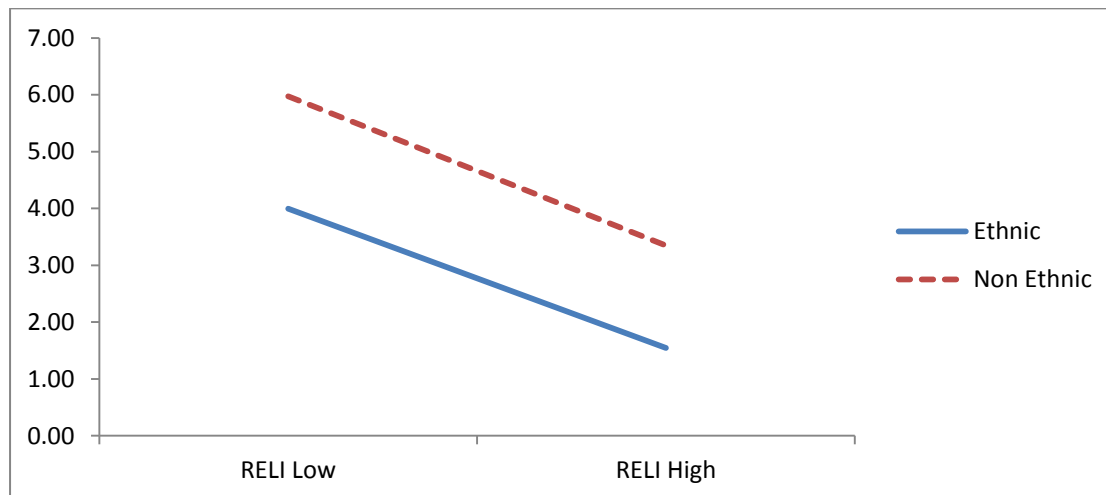


Figure 6.10: The influence of Religiosity on the Level of Acculturation for ethnic and non-ethnic neighbourhood groups

The chi-square value for the moderation model (constraining the relationship between the Age and ACC to equality across the both ethnic and non-ethnic neighbourhood groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.17, and change in p-value is 0.709. Therefore, it can be inferred that the Neighbourhood does not moderate the relationship between Age and ACC. The Fig. 6.11 exhibits the relationship between Age and ACC for the both groups. Notice that the

slope of the Ethnic neighbourhood group is similar to that of the Non-Ethnic group, which reflects that a change in Age will not bring a statistically significant change in the ACC for the both neighbourhood groups.

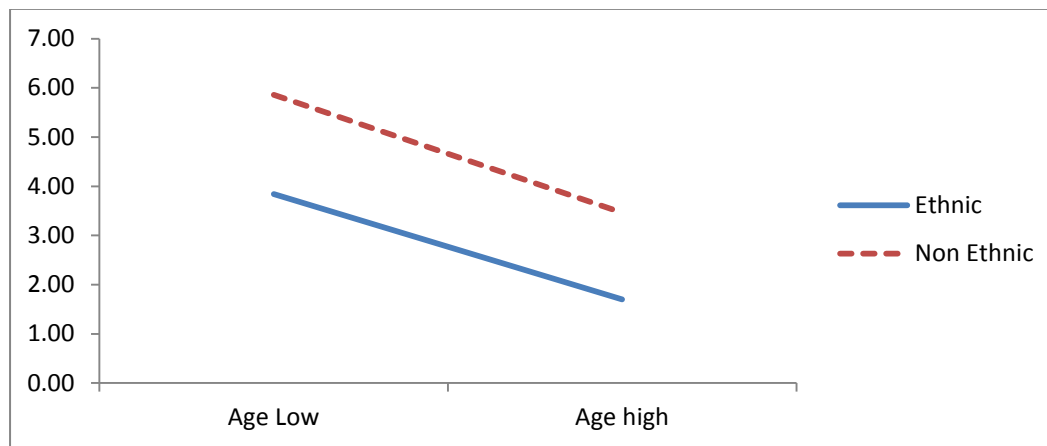


Figure 6.11: The influence of Age on the Level of Acculturation for ethnic and non-ethnic neighbourhood groups

The chi-square value for the moderation model (constraining the relationship between, Income and ACC to equality across the ethnic and non-ethnic neighbourhood groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 7.10. Change in p-value is 0.008. Therefore, it can be inferred that neighbourhood moderates the relationship between Income and ACC. It can be seen in the Table 6.19 that neighbourhood has a significant positive influence for the both groups. As far as, the relative effect of Neighbourhood on the Ethnic and the Non-Ethnic groups are concerned, the effect is stronger on the Non-Ethnic (beta = 0.185) as compared to that of the Ethnic Neighbourhood group (beta = 0.006). The Fig. 6.12, exhibits the slope exhibiting the relationship of the both Ethnic and Non-Ethnic groups. Notice that the slope of the Non-Ethnic group is steeper than

the Ethnic group, which clearly reflects that a relatively small increase in Income can cause a relatively high increase in the ACC of the respondents living in the non-ethnic neighbourhood group under study.

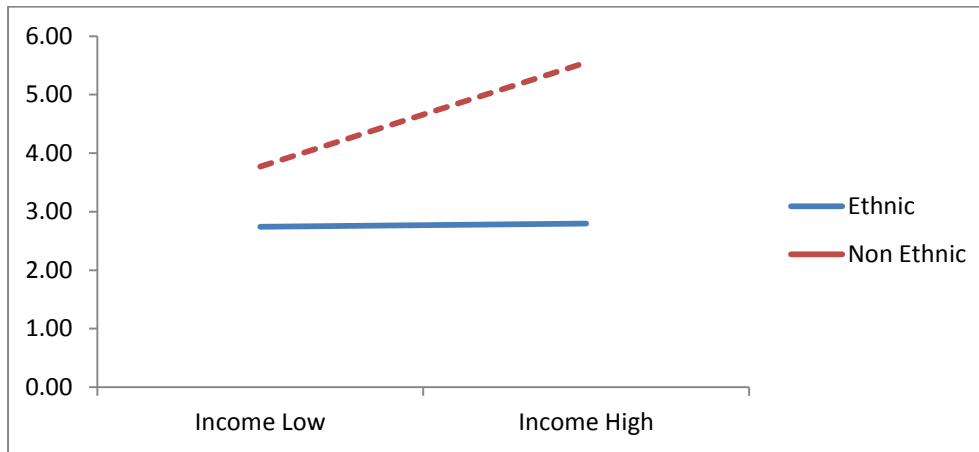


Figure 6.12: The influence of Income on the Level of Acculturation for ethnic and non-ethnic neighbourhood groups

Similarly, the chi-square value for the moderation model (constraining the relationship between, ACC and FE to equality across the ethnic and non-ethnic neighbourhood groups) has increased significantly in comparison to the baseline model. The Chi-square difference is 3.66. Change in p-value is 0.056. Therefore, it can be inferred that neighbourhood moderates the relationship between ACC and FE. It can be seen in the Table 6.19 that neighbourhood has a significant positive influence for the both groups. As far as, the relative effect of Neighbourhood on the Ethnic and the Non-Ethnic groups are concerned, the effect is stronger on the Non-Ethnic (beta = 0.819) as compared to that of the Ethnic Neighbourhood group (beta = 0.764). The Fig. 6.13, exhibits the slope exhibiting the relationship of the both Ethnic and Non-Ethnic groups. Notice that the slope of the Non-Ethnic group is steeper than the Ethnic group, which clearly reflects that a relatively small change in ACC can cause a comparatively bigger change in the consumption of FE of the respondents living in the non-ethnic neighbourhood group under study.

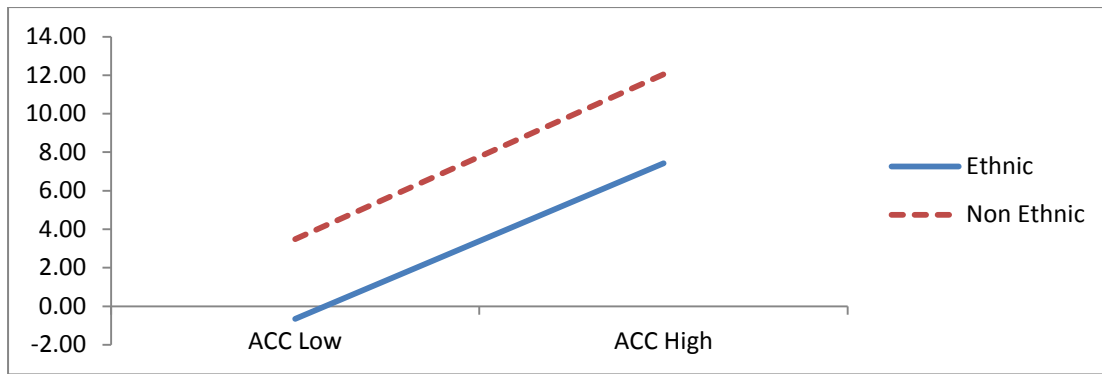


Figure 6.13: The influence of Acculturation on FE consumption for ethnic and non-ethnic neighbourhood groups

The chi-square value for the moderation model (constraining the relationship between the ACC and FSA to equality across the both ethnic and non-ethnic neighbourhood groups) has increased. However, the change is not significant in comparison to the baseline model. The Chi-square difference is 0.75, and change in p-value is 0.385. Therefore, it can be inferred that the Neighbourhood does not moderate the relationship between ACC and FSA. In the Fig. 15, the slope exhibits the relationship between ACC and FSA for the both groups. Notice that the slope of the Ethnic neighbourhood group is similar to that of the Non-Ethnic group, which reflects that a change in ACC will not bring a statistically significant change in the FSA for the both neighbourhood groups.

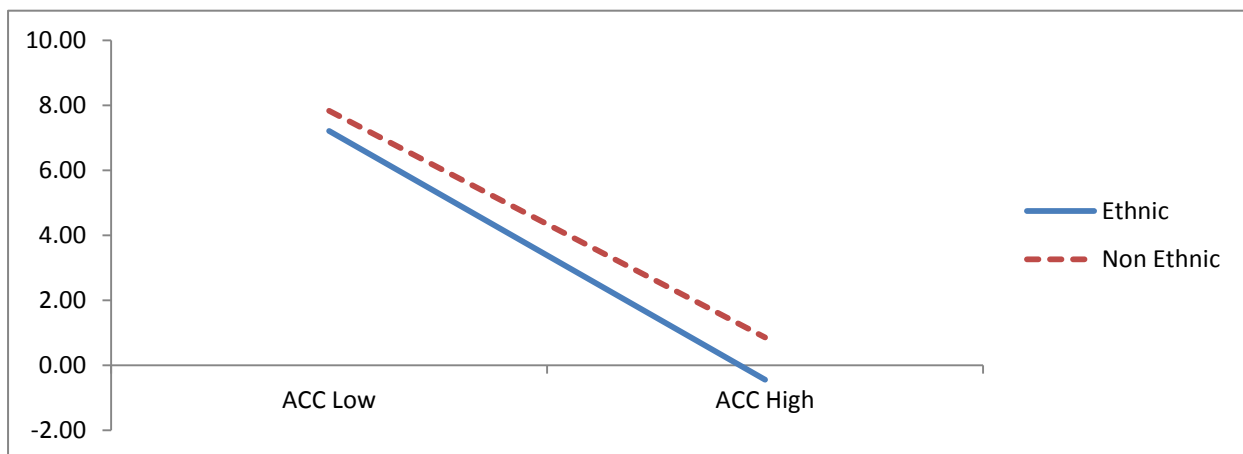


Figure 6.14: The influence of Acculturation on South Asian Food consumption for ethnic and non-ethnic neighbourhood groups

6.10 Chapter Summary

This chapter has presented the results of the data analysis. The first part of this chapter presents the descriptive statistics of the all variable used for the analysis. Before doing the data analysis, data preparation and screening was performed. This was done to ensure the data meets the requirements of SEM in terms of its missing data, outliers, and normality. In the second part, the exploratory factor analysis (EFA) and confirmatory factor analysis CFA) were performed to ensure the data reliability and validity. The convergent validity, and discriminant validity were particularly addressed in this part. The third part deals with the hypotheses testing. This part of the chapter has used SEM analysis (i.e. Structural model analysis) for hypothesis testing. Finally, multiple group analysis was conducted to test whether the model is equivalent across two moderating factors (i.e. Religious Identity and Neighbourhood).

The complete list of the hypothesis results is summarized in the table 6.21. The chapter seven chapter will provide findings and discussion of the results reported in this chapter.

Table 6.21: Summary of the hypothesis testing

No.	Description	Result
H1	There is a negative relationship between the level of acculturation and ethnic food consumption	Supported
H2	There is a negative relationship between the level of acculturation and non-ethnic food consumption	Supported
H3	There is a positive relationship between the length of stay in the host country and the level of acculturation	Supported
H4	There is a negative relationship between the religiosity and the level of acculturation	Supported
H5	There is a negative relationship between age and the level of acculturation	Supported
H6	There is a positive relationship between income and the level of acculturation	Supported
H7a	The level of acculturation mediates the relationship between length of stay and ethnic food consumption	Supported
H7b	The level of acculturation mediates the relationship between length of stay and non-ethnic food consumption	Supported
H8a	The level of acculturation mediates the relationship between religiosity and ethnic food consumption	Supported
H8b	The level of acculturation mediates the relationship between religiosity and non-ethnic food consumption	Supported

H9a	The level of acculturation mediates the relationship between age and ethnic food consumption	Supported
H9b	The level of acculturation mediates the relationship between age and non-ethnic food consumption	Supported
H10a	The level of acculturation mediates the relationship between income and ethnic food consumption	Supported
H10b	The level of acculturation mediates the relationship between income and non-ethnic food consumption	Supported
H11	The ReliID moderates the relationship between LOS in the host country and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID.	Supported
H12	The ReliID moderates the relationship between RELI and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID	Supported
H13	The ReliID moderates the relationship between Age in the and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID	Supported
H14	The ReliID moderates the relationship between Income and ACC. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID	Partially Supported
H15	The ReliID moderates the relationship between ACC and the FSA. The size of the effect is bigger for the non- Muslim ID than Muslim ID.	Supported
H16	The ReliID moderates the relationship between ACC and the FE. The magnitude of effect is stronger for the MulimID as compared to the non-MuslimID	Supported
H17	The neighbourhood moderates the relationship between LOS and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood	Not Supported
H18	The neighbourhood moderates the relationship between RELI and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood	Not Supported
H19	The neighbourhood moderates the relationship between Age and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood	Not Supported
H20	The neighbourhood moderates the relationship between Income and ACC. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood .	Partially Supported
H21	The neighbourhood moderates the relationship between ACC and FE. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood	Supported
H22	The neighbourhood moderates the relationship between ACC and FE. The magnitude of effect is stronger for the Non-ethnic as compared to the ethnic neighbourhood	Not Supported

Chapter VII: Findings and discussion

“My desire and wish is that the things I start with should be so obvious that you wonder why I spend my time stating them. This is what I aim at because the point of philosophy is to start with something so simple as not to seem worth stating, and to end with something so paradoxical that no one will believe it.

”— Bertrand Russell, *The Philosophy of Logical Atomism*, (1918)

7.1 Introduction

Chapter Six explains that the data collected for this study fulfil criteria of reliability and validity. The convergent and discriminant validities were achieved before testing the hypotheses identified through the literature review. Subsequent discussion in the Chapter Six explained the acceptance or rejection of the null hypotheses. Chapter Seven presents overall findings from the data, and explains the underlying relationships between the proposed in the theoretical framework. The Chapter Eight provides a detailed account at the conclusion in the study with its limitations and contributions.

This chapter is divided into three sections. In the first section the relationship between Personal Characteristics (Length of stay, Religiosity, age and Income) and acculturation and between Acculturation and food consumptions (FE, FSA) is explained. The section two provides an insight on the mediating role of Acculturation between Personal characteristics and Food consumption. In the section three, the moderating effect of Religious Identity and Neighbourhood on the relationship between Personal Characteristics and acculturation and between Acculturation and food consumption is explained.

7.2 The relationship between Acculturation and food consumptions (FSA and FE) and between Personal Characteristics (Length of stay, Religiosity, age and Income) and acculturation

In this section, the research findings of the first stage of the conceptual model (as shown in Figure 9.1) are discussed. It examines the relationship between Acculturation to the English and South Asian Food consumption. This stage investigates the relationship between personal characteristics (LOS, RELI, Age, and Income) of the respondents to the level of acculturation they have achieved. A summary of the results of the first stage is presented in Table 7.1.

These results suggest that Food Consumption (FSA and FE) is significantly predicted by the level of acculturation of the South Asian Diaspora in the UK, hence accepting H1 and H2.

There is also a clear evidence that acculturation is significantly predicted by the four personal factors, including LOS, RELI, age, and Income; and the data provided support for the H3, H4, H5 and H6. A discussion on each finding is presented below.

Table 7.1: Summary Results of Relationship between ACC and FSA & FE and between Personal characteristics and ACC

No.	Description	Result
H1	FSA <--- Acculturation (-)	Supported
H2	FE <--- Acculturation (+)	Supported
H3	Acculturation <--- LOS (+)	Supported
H4	Acculturation <--- Religiosity (-)	Supported
H5	Acculturation <--- Age (-)	Supported
H6	Acculturation <--- Income (+)	Supported

7.2.1 Acculturation and food consumption

The results of H1 and H2 are in line with expectation manifested in the framework. It was expected that acculturation to the host country has a significant and positive relationship with

the English Food for the members of the South Asian Diaspora in the UK. On the Other hand, acculturation negatively influences consumption of the Ethnic food, in this case South Asian food. The immigrants from South Asia and their subsequent generation in the UK when they adapt to the local culture, they not only give importance to the values and norms of the mainstream society, they also adopt their cuisine. The findings suggest that with high level of acculturation, consumption of home culture food tends to decline. These results are consistent with the previous research to some extent.

It was noted in the chapter four that the ethnic minority may be inclined to consume the mainstream food as a result of acculturation (Cleveland, et al., 2009). Another evidence suggests immigrants consume more ethnic food because they have a high level of sensitivity to the group norms (Stayman and Deshpande, 1989). There is some level of evidence that the immigrants in the UK perceive that the mainstream food is less exotic and bland while the ethnic food is tastier (Jamal, 1998). It was noted by Penaloza (1994) that the immigrants from Mexico in the USA miss their home country, particularly their heritage food and language. The present study is in line with the results found by Cleveland, et al., (2009) that found an increase in the level of acculturation will cause more mainstream food consumption and less ethnic food consumption. On the contrary. Those who maintained their ethnic identity tend to the consumer heritage food more than the mainstream food.

The existing literature, though, represents some anomalies and inconsistency with the research finding in the study. A potential explanation for these results may be drawn from the context and operationalisation of the phenomenon under study. In the study conducted by Penaloza (1994), food consumption was referred as shopping for the food; where the immigrants differentiate the home and host consumption based upon how they buy the food stuff. For example, it was noted that in Mexico, they used to buy the food stuff daily from the convenience stores, that was not only an economic transaction as well as a source of

socialization. Where the shopping experience will give them an opportunity to interact with other people in the neighbourhood as well. On the contrary, in the USA, the shopping is done majorly on a weekly basis from major supermarkets or the central markets just because of low prices in those stores. In this study, the shopping pattern was not the question at hand, rather the research was aimed to explore the influence of acculturation on the type of food (ethnic or mainstream) consumption.

Similarly, as noted by Jamal (1998), that the ethnic minority consumers considered the ethnic food as tastier and exotic. In the study, the focus was more limited on consuming the products at home, and scope was limited to Pakistani immigrants in Bradford (a city in the UK).

Bradford is considered as “Little Pakistan” (Jamal, 2003; McLoughlin, 2014) with more than 26% Asian and Asian British in the city (ONS, 2011). Therefore, it may be a situational phenomenon, where the ethnic minorities may feel to comply to peer pressure from the community (Coleman, 2010; Muir, 2010). Stayman and Deshpande, (1989) found that food consumption is greatly influenced by the situation. In the presence of parents or other family members, ethnic consumers tend to maintain the consumption of ethnic food, while with co-workers (who are not from the same ethnic group) immigrants tend to consume more of mainstream food. That’s why; the Pakistani in Bradford may give more value to their ethnic food over the mainstream food. Hence, the findings in the study are consistent with Cleveland, et al., (2009), representing that with the increasing level of acculturation the ethnic minority consumers from the South Asia tend to consume more of mainstream food, while the consumption of ethnic food decrease as the level of acculturation increase. The inconsistencies, do not represent that the result of the study falsify their theory. For example, Stayman and Deshpande, (1989) have made a great contribution in the social identity theory by introducing situational identity. This study on hand is quantitative in nature and does not

explore the situation in which the consumption occurs. Without incorporating the situation factors, it may be problematic to reject these studies.

The next section discusses the hypotheses from H3 to H6, that are associated with the influence personal characteristics immigrants from South Asia on acculturation. It was hypothesised Los, RELI, Age, and Income can influence the level of acculturation with varying degree in the different directions.

7.2.2 LOS and Acculturation

It was hypothesised (H3) that the length of stay in the host country (UK) positively affects the level of acculturation. The results of the study support the positive influence of LOS on acculturation. So it can be inferred that the more individual lives in the host country, the more he or she is acculturated to the host culture. A plausible explanation for this result can be found from the studies by Mehta and Belk (1991), Berry (1980, 1997) Penaloza (1994); Perez & Padilla, (2000) and with Alvarez et al., (2014). There is a general understanding that exposure to the host culture over an extended period of time can greatly influence the level of acculturation (e.g. Berry, 1980; 1997; Penaloza, 1994). Time is referred as a *sleeping partner* in acculturation and the length of stay in the host country leads to more knowledge and competence of knowledge and the mass media (Miglietta & Tartaglia, 2009). Though, Perez & Padilla, (2000) rejected this idea and found that the time spent in the host country has little influence on the acculturation. The immigrants may maintain their ethnic identity generation after generation and there may have a little tendency to adopt the values of the host culture. Schwartz et al., (2010) invited to rethink the concept of acculturation as a never-ending process. It does remain an issue for some non-white ethnicities, even after they have spent a long time in the host country. For example, Hispanics and Asians who were born in the USA feel compelled to consider the perceived meanings of their ethnicity (Phinny, 1996). Thus,

asking questions that where you from, or complimenting their English is seen as discriminatory by the immigrants (Lee, 2005).

7.2.3 RELI and Acculturation

The hypothesis H4 states that the high level of Religiosity negatively influenced the level of acculturation. The results fetched a significant negative beta for the relationship; therefore, provides support for the hypothesis. So it can be inferred that the South Asian British with the high level of religiosity exhibit low level of acculturation and vice versa.

A number of prior studies have reflected that religion is an important force in culture (Hefner 1998; Huntington, 1993) and it is not possible to separate religion from culture. Religion is an important matter of life, particularly, for the people from South Asia. Lindridge (2005) studied Indians living in the UK and found that the religiosity is an important acculturation agent. Izberk-Bilgin (2012), used a sample in Turkey and found that consumers with high religiosity tend to “*rebukey*” the western brands.

The majority of people living in South Asia practice religion, according to the Indian Census 2011, 85% of the population in India is Hindu and only 0.1% people reported no religion. The similar situation prevails in Pakistan and Bangladesh, where more than 95% population practices some religion. According to Census 2011 (ONS, 2015) only 2.09% people from India, Pakistan and Bangladesh reported no religion, and the Muslims have a proportion of more than 54% in the same group.

Vitell, et al., (2005) is of the view that the religion shapes human beliefs about the society and moral values. Similarly, it was also found that more religious people put the collective goals of society more important than the individual goals (Durkheim, 1976). It's important to note that, the immigrants from the South Asia put their *Biradari* (larger family unit beyond the extended family) above everything (Shaw, 2014). Hinduism, due to the prevalence of the

caste systems, has an inbuilt system of collectivism, and they also identify themselves as a member of a particular caste. Therefore, the strong associations based upon religion lead to maintaining stronger ethnic identities and lower level of adaptation to the host culture.

7.2.4 Age and Acculturation

The H5 is related to the influence of age on acculturation, and states that the age negatively influences the level of acculturation of the South Asian Diaspora in the UK. The results obtained from the data do support the hypothesis. It appears in the study that age of respondents negatively influences the level of acculturation.

The study measured the current age of respondents, and it does not provide any clue of other factors associated with the age. In some studies, it is suggested that the age at the migration stage can be measured to determine its influence on the level of acculturation (e.g. Remennick, 2004; Tortajada, et al., 2010). This method of measurement has its own flaws, because it measures the length of stay not the age actually. Therefore, this study used actual age of the respondents at the time of study and measured the LOS as a separate variable.

The results fully support the past studies. It was found in the past studies age of the immigrants have a negative relationship with the acculturation. For example, Penaliza (1994) found that younger immigrants are better able to speak the host-country language, which helps them understand and adapt to the host culture. Yeh (2003) found that younger people experience more acculturative stress as compared to their older counterparts; therefore, they acquire a higher level of intercultural competence. Similarly, Cleveland and Chang (2009) found that the younger people tend acculturate more as compared to older people.

In the studies of social science, nostalgia and heritage are associated with the old age, in particular (Goulding, 2001; Solomon et al., 2000; Waterton & Watson, 2013). Therefore, they feel it is the responsibility of the older generation to protect the culture of origin and pass it

on to the younger generation. Voas & Crockett (2005) are of the view that people become more religious with increasing age. Since the older people from South Asian background practice a different religion as compared to the religion of the mainstream population. Thereby, with the increasing age, they may practice the religion of their home country and tend to reject the values of the mainstream culture. For these reasons, it can be concluded that the age negatively influences the acculturation; older immigrants from South Asia are less acculturated than the younger in the community.

7.2.5 Income and Acculturation

The H6 intends to measure the influence of income on the acculturation of the South Asian immigrants in the UK. The hypothesis states that income positively influences the acculturation. The result is in line with the expectations. The data show that high-income British Muslim consumers in the UK exhibit higher level of acculturation than the lower-income British South Asians. The results support the previous literature exploring the relationship between income and acculturation.

Cleveland et al., (2009) and Phinney (1990) noted that higher-income leads towards higher level of acculturation. At the same time, Ustuner and Holt (2007) explained that it is important to acquire high economic capital to participate in the mainstream culture. Izberk-Bilgin (2012) is of the view that low income Muslim consumers tend to reject Western products as they consider them against their cultural values. Alvarez et al, (2014) found that lower income Hispanics in the USA are less acculturated to host culture; they tend to maintain the consumption of home culture, particularly the media.

Another possible explanation of the results can be found in the economic theory, for example, it is believed that greater income inequality among the different groups will generate more segregation (Borjas, 1998). The countries in the South Asian region have very low per

capita income as compared to the UK. According to World Bank Data (2015) India has \$5,707.7, Bangladesh has \$3,124.4, Pakistan has \$4,625.7, while the UK has \$39,136.8 per capita income on PPP (Purchasing Power Parity). This high divide may influence the consumption patterns of the people in the UK and South Asia. Due to low income in South Asia, people have less access to the goods and services they experience in the UK. The products that are considered a necessity in the UK may be treated as a luxury, due to low income. Therefore, after migration they are less likely to participate in the mainstream consumer culture and tend to maintain the consumption pattern similar to their home country.

The statistics also show that immigrants from South Asia belonged to the lower-income groups, particularly; Bangladeshi and Pakistani diaspora had been earning below the national minimum wage, 18% Bangladesh, 11% Pakistani; 5% Indian earned below the minimum national wage, while only 3% of the White British population earns below the minimum national wage level (Runnymede Trust, 2015). These ethnic minorities face difficulty in achieving social status based income (Fontes & Fan, 2006). It is; therefore, it can be concluded that, low income leads to low level of acculturation and vice versa.

7.3 Mediation effect of Acculturation between Personal characteristics (Length of stay, Religiosity, age and Income) and food consumption (FSA, FE)

In the conceptual stage of the study, it was explained that the well-understood relationship between personal demographics and consumer behaviour is not so straight forward as explained in the literature (e.g. Cleveland, et al., 2009). This study hypothesised that acculturation provides a mechanism or the contingency through which the relationship between the personal characteristics and food consumption can be explained.

This section discusses the findings of the second phase of the conceptual model, which examined the mediating roles of acculturation on the relationship between the personal

characteristics (Length of stay, Religiosity, age and Income) and food consumption (FSA, FE). A summary of the results of the second phase is presented in Table 7.2. These results suggest that acculturation mediates some of the relationships between personal characteristics and Food Consumption (FSA and FE).

The results are partially in the line with the past studies that found the mediating effect of acculturation between personal characteristics and various consumption related outcomes (e.g. Asbridge et al., 2005; Harrolle & Trail, 2007; Leung, & Moore, 2003; Ouarasse, & van de Vijver, 2005; Te Lindert, et al., 2008). A detailed discussion of the findings is presented in the following section.

Table7.2: Summary Results of mediating effect of acculturation on the relationship between personal characteristics and FSA & FE

No	Predictor	Criterion	Result
H7a	LOS	FSA	Supported
H7b	LOS	FE	Supported
H8a	Religiosity	FSA	Supported
H8b	Religiosity	FE	Supported
H9a	Age	FSA	Supported
H9b	Age	FE	Supported
H10a	Income	FSA	Supported
H10b	Income	FE	Supported

The H7a states that the acculturation is a contingency factor between the relationship of LOS and ethnic food consumption. It is evident (Table 7.2) that the beta values for the indirect effect explaining the mediating effect is significant, therefore, it can be inferred that the acculturation mediates the relationship between LOS and FSA. In the research methodology literature, it is advised that a comparison of beta may also be useful to make robust inferences (Clogg et al., (1995) cited in Paternoster et al., (1998). Therefore, the beta comparison was

also conducted that explained that, though the coefficient of indirect effect is greater than the direct effect; however, there is not sufficient evidence of significant difference between these two beta coefficients.

Based upon the above discussion, it can be explained that the indirect effect of acculturation is though significant, nevertheless, the direct effect of LOS on ethnic food consumption can also explain the relationship.

H7b, which hypothesises the mediating role of acculturation between LOS and FE, was supported by the results of the study. It was found that the beta of indirect effect was significant. Moreover, the test of beta comparison provided sufficient evidence of significant difference between the beta coefficients of direct and indirect effect. Hence, provides the support for the mediating effect of acculturation between LOS and non-ethnic food consumption.

These results are interesting and are partially in line with the expectations. It was hypothesized that the LOS would affect acculturation (H3), and subsequently this process would affect the food consumption, both ethnic and non ethnic (H1, H2). As the South Asian immigrants stay longer in the host country, their level of acculturation was increased and with the increased level of acculturation, they tend to respond positively to the consumption of FE and negatively to FSA. The evidence suggests that acculturation mediates the effects of LOS on FE, while it has no significant effect on the consumption of FSA. The further explanation is given below.

The findings suggest that as South Asian immigrants increase their contact with the mainstream culture, their adaptive response generates change with their acculturation, and consequently, changes in their feelings of belonging to the FE consumption; however, the change in acculturation from South Asian to English does not necessarily imply a loss of the

individuals' South Asian identification. Since, the LOS has some direct effects on consumption likelihood. Thus, it is more realistic to claim that acculturation is a partial mediator.

The H8a states that the acculturation is a generative mechanism for the relationship between RELI and ethnic food consumption. It is evident that the regression weight for the indirect effect is greater than the beta coefficient of direct effect. The test of beta comparison found evidence of significant difference between these two beta coefficients (i.e. Direct and indirect effects). Therefore, it can be inferred that the data that acculturation is a contingency factor between RELI and ethnic food consumption.

Similarly, H8b hypothesizes the mediating role of acculturation between RELI and FE. The data provide the support for the proposition. It was found that the beta of indirect effect was significant. Moreover, the test of beta comparison provided sufficient evidence of significant difference between the beta coefficients of direct and indirect effect. Hence, provides the support for the mediating effect of acculturation between RELI and FE consumption.

The outcome is interesting and anticipated. It was hypothesized earlier that the RELI affects acculturation (H4), and subsequently this process would affect the food consumption, both ethnic and non-ethnic (H1, H2). With the higher level of RELI, immigrants face more difficulties in adapting to the host culture. Therefore, they may attempt to retain the values of their home culture. This leads to a negative effect on the consumption of FSA. On the contrary, it positively influences the consumption of FE.

The findings suggest that as South Asian immigrants with the low level of RELI, their adaptive response generates change with their acculturation, and consequently, changes in their feelings of belonging to the EF consumption; however, the change in acculturation from South Asian to English food does not necessarily imply a loss of the individuals' South Asian

identification. Since in the both cases (FSA and FE), both direct and indirect effects are significant; therefore, the evidence suggests that acculturation partially mediates the relationship between of RELI and FSA & FE.

The H9a states that the acculturation is a generative mechanism for the relationship between age and ethnic food consumption. It is evident (Table 7.2) that the beta values of the indirect effect explaining the mediating effect are greater than the beta coefficient of direct effect.

This evidence suggests a mediating effect of acculturation. Additionally, a test of beta comparison was also conducted to ensure that the beta coefficients of direct and indirect effect are statistically different, the test provides sufficient evidence of significant statistical difference between these two beta coefficients. Therefore, it can be inferred that the data provide the support for the mediating effect of acculturation between age and ethnic food consumption.

H9b suggests the mediating role of acculturation between age and FE, was supported by the results of the study. It was found that the beta of indirect effect was significant. Moreover, the test of beta comparison provided sufficient evidence of significant difference between the beta coefficients of direct and indirect effect. Hence, provides the support for the mediating effect of acculturation between age and non-ethnic food consumption. The result also brought an interesting situation that, the direct influence of age on FE is negative; however, the mediator changes the direction of the relationship between these variables and in the presence of acculturation as a mediator, age positively affects the FE consumption.

These results are interesting and are in line with the expectations. It was hypothesized that the age would affect acculturation (H5), and subsequently this process would affect the food consumption, both ethnic and non-ethnic (H1, H2). The younger South Asian immigrants

exhibit high level of acculturation. With the high level acculturation, they respond negatively to the consumption of FSA and its influence on the consumption of FE is positive.

The findings suggest that, the younger members of the South Asian Diaspora are more adaptive to the host-country culture as compared to their older counterparts. With the increasing age consumption of FE is negative due to lower level of acculturation. The change in acculturation changes in their feelings of belonging to the EF consumption. Since, the age has some direct effects on the consumption likelihood of the both FE and FSA. Therefore, it can be inferred that acculturation is a partial mediator instead of a mediator.

The H10a states that the acculturation is a contingency factor between the relationship of Income and ethnic food consumption. It is evident (Table 7.2) that the beta values for the indirect effect explaining the mediating effect is greater than the beta coefficient of direct effect; however, the test of beta comparison did not provide sufficient evidence of significant difference between these two beta coefficients. Similarly, H10b, hypothesises the mediating role of acculturation between Income and FE, was supported by the results of the study. It is evident (Table 7.2) that the beta values for the indirect effect explaining the mediating effect is greater than the beta coefficient of direct effect; however, the test of beta comparison did not provide sufficient evidence of significant difference between these two beta coefficients. Therefore, it can be inferred that the direct relationship between income and FE & FSA can explain the relationship. The acculturation as a contingency factor improves the explanatory power of the relationship in absolute terms. In the statistical terms, the introduction of the contingency has insignificant effect for the relationship between income and FE & FSA consumption.

7.4 Moderating effect of Religious Identity (ReliID)

This section of the study is aimed to explain the moderating role of ReliID, and the direct relationships explained at the conceptual stage. This study hypothesises that the ReliID (Muslim and Not-Muslim) provides a boundary condition through which personal characteristics influence acculturation, as well as, acculturation on the food consumption (i.e. FSA, FE), at least for this particular sample and context, with obvious theoretical and methodological implications.

In the following part, the findings of the third phase of the conceptual model are discussed. The phase examined the moderating roles of ReliID on the relationship between the personal characteristics (Length of stay, Religiosity, age and Income) and acculturation and between acculturation and food consumption (FSA, FE). A summary of the results of the second phase is presented in Table 7.3. These results suggest that ReliID moderates the relationships between personal characteristics and acculturation, with the exception of income and acculturation. The results also suggest that ReliID moderates the relationship between acculturation and food consumption.

Table 7.3: The summary of results of the Moderating effect of ReliID on the relationship between personal characteristics and acculturation and between acculturation and food consumption

No.	Criterion	<---	Predictor	Results
H11	ACC	<---	LOS	Supported
H12	ACC	<---	RELI	Supported
H13	ACC	<---	Age	Supported
H14	ACC	<---	Income	Partially Supported
H15	FE	<---	Acculturation	Supported
H16	FSA	<---	Acculturation	Supported

The results are in the line of expectations and previous studies, for example. It was found that there are acculturation outcomes clearly varied between the Muslims and other religious groups (Berry, et al., 2006; Amer and Hovey, 2007; Hussian, 2010). Where Muslims are considered more attached to their ethnic ties, and they reject modernism (Ahmed 2004; Huntington 1993, 1996; Ray 1993).

The study finds that ReliID positively moderates the positive link between LOS and the ACC, such that the effect is stronger for those with MuslimID than for those with non-MuslimID (H11). The results showed that LOS has a stronger influence for the Muslim group of study, and its effect is relatively weaker for the not-Muslim group. It can be inferred that, Muslims with high LOS tend to exhibit high levels of acculturation as compared to the non-Muslims with high LOS. From this perspective, Muslims with low LOS are less adapted to the host-country culture as compared to their low LOS counterparts.

The existing literature apparently contends with the inference drawn from this study. It is argued that Muslims oppose modernism, and they have stronger ties with their own culture. It is important to establish that, these arguments are made about the Muslims generally, not specifically for those in the diaspora setting. At the same time, this study does not challenge Huntington (1993, 1996) and Ray (1993). For example, comparison of mean acculturation score of Muslims and Non-Muslims group suggests that the Non-Muslims have a higher mean acculturation score than Muslims, and the mean difference is also significant (For the output see: Appendix II). Which shows an even low overall acculturation score for the Muslim group, which may get a relatively stronger effect because of their cultural contact. Therefore, it can be argued that the cultural adaptation of the Muslims comes through their contact with the culture stronger than the non-Muslims.

The hypothesis 12 proposes that ReliID moderates the negative link between RELI and the ACC, such that the effect is stronger for those with MuslimID than for those with non-MuslimID. The results have shown a significant moderating effect of ReliID between RELI and ACC. It was found that for the Muslim group, the effect size was relatively weaker than the non-Muslim group. It can be inferred that, non-Muslims with high RELI tend to exhibit low level of acculturation as compared to the Muslims with high RELI. Moreover, Non-Muslims with low RELI are more adapted to the host-country culture as compared to low RELI samples of Muslims. Therefore, it can be argued that RELI factor, particularly at low levels brings more cultural changes in the non-Muslims, while acculturation in the Muslims tends to remain less elastic as a result of low or high level of RELI. The results are in line with the Izberk-Bilgin, (2012) and Jamal & Sharifuddin, (2015), who argued that religiosity may have a stronger influence on the daily living of the devout Muslims in particular.

The hypothesis 13 proposes that ReliID moderates the negative link between age and ACC, such that the effect is stronger for those with MuslimID than for those with non-MuslimID. The results have shown a significant moderating effect of ReliID between the age and ACC. It was found that for the Muslim group, the effect size was relatively stronger than the non-Muslim group. It can be inferred that, more aged Muslims tend to exhibit lower level of acculturation as compared to their non-Muslim counterparts, such results are consistent with the existing literature (see : Cleveland, Laroche & Hallab, 2013). Additionally, younger Muslims are more adapted to the host-country culture as compared to younger non-Muslims in the UK. Therefore, it can be argued that age, particularly at low levels brings more cultural changes in the Muslims, on the contrary, acculturation in the non-Muslims tends to remain less elastic to the variation in age.

The hypothesis 14 proposes that ReliID moderates the positive link between income and ACC, such that the effect is stronger for those with MuslimID than for those with non-

MuslimID. The results have shown an insignificant moderating effect of ReliID between the income and ACC. It was found that income insignificantly affects the acculturation in the Muslim group of the study. On the contrary, the evidence suggests that income has a significant positive influence on acculturation for the non-Muslim group of the study. The results are consistent with the previous studies, that have shown that the low income Muslim consumers are less acculturated than their counterparts.

The hypothesis 15 proposes that ReliID moderates the positive link between ACC and FE, such that the effect is stronger for those with MuslimID than for those with non-MuslimID. The results have shown a significant moderating effect of ReliID between the ACC and FE. The data revealed that, the magnitude of change in FE due to ACC was relatively stronger in the respondents with the non-Muslim ID as compared to the people from the Muslim group. It leads to the inference that, non-Muslim with higher level of acculturation tends to consume more of the mainstream food as compared to their Muslim counterparts. Additionally, the samples from the non-Muslim with the low level of acculturation consume less FE as compared to the Muslims in the UK. Therefore, consumption of the mainstream food is more elastic in the non-Muslim groups due to the variation in acculturation. On the contrary, variation in the acculturation brings less change in consumption of ethnic food for the Muslim group of population.

The results are to some extent in line with the existing literature, where, Izberk-Bilgin, (2012) and Üstüner & Holt, (2007) support that low income Muslim consumers feel it difficult to participate in the mainstream culture, while Sandıkçı and Ger (2005, 2010) are of the view that Muslims do see Islam as modern and fashionable, they follow that Islamic beliefs parallel to the beliefs exist in the mainstream culture.

The hypothesis 16 proposes that ReliID moderates the negative link between ACC and FSA, such that the effect is stronger for those with MuslimID than for those with non-MuslimID. The results have shown a significant moderating effect of ReliID between ACC and FSA. It was found that for the non-Muslim group, the effect size was relatively stronger than the Muslim group. It can be inferred that, non-Muslim with higher level of acculturation tended to consume lesser ethnic food as compared to their Muslim counterparts. Additionally, the non-Muslim with the low level of acculturation had higher consumption of the more ethnic food as compared to the Muslims in the UK. Therefore, consumption of heritage food is more elastic in the non-Muslim groups due to the variation in acculturation. On the contrary, for the Muslims, consumption of ethnic food is less elastic to the variation in acculturation.

7.5 Moderating effect of Neighbourhood (NEIGH)

In this part of the study, the moderating role of NEIGH is explained for the direct relationships explained at the conceptual stage. This study hypothesises that the NEIGH (ethnic/non-ethnic) provides a boundary condition through which personal characteristics influence acculturation, as well as, acculturation on the food consumption (i.e. FSA, FE), at least for this particular sample and context, with obvious theoretical and methodological implications.

This phase examines the moderating roles of NEIGH on the relationship between the personal characteristics (Length of stay, Religiosity, age and Income) and acculturation and between acculturation and food consumption (FSA, FE). A summary of the results of the second phase is presented in Table 7.4. These results suggest a partial support for the hypothesis developed in the conceptualization phase.

Table 7.4: The summary of results of the Moderating effect of NEIGH on the relationship between personal characteristics and acculturation and between acculturation and food consumption

No.	Criterion	<---	Predictor	Results
H17	ACC	<---	LOS	Not Supported
H18	ACC	<---	RELI	Not Supported
H19	ACC	<---	Age	Not Supported
H20	ACC	<---	Income	Partially Supported
H21	FE	<---	Acculturation	Supported
H22	FSA	<---	Acculturation	Not Supported

The results are in the line of expectations and previous studies, the data showed mixed results, for example. It was found that neighbourhood may influence acculturation (e.g. Birman, Trickett, & Buchanan, 2005; Luk et al., 2013; Oppedal, Roysamb, & Sam, 2004). Where the ethnic neighbourhood of a may lead to different trajectories of cultural adaptation (Bhugra & Arya, 2005). The moderating effect of NEIGH did not provide any support for the relationship between LOS and ACC, RELI and ACC, and between age and ACC. However, the data revealed partial support for the moderating effect of NEIGH (ethnic/non-ethnic) on the relationship between income and ACC. The data have also shown that the NEIGH (ethnic/non-ethnic) moderates the relationship between ACC and FE, while the data could not find any significant evidence for the moderating effect on the relationship between ACC and FSA.

The hypothesis 17 proposes that NEIGH (ethnic/non-ethnic) moderates the positive link between LOS and ACC, such that the effect is stronger for those who live in the ethnic NEIGH than for those who live in the non-ethnic NEIGH. The results have shown an insignificant moderating effect of NEIGH between the LOS and ACC. The results of the study have shown a stronger influence of LOS on ACC for the ethnic NEIGH and weaker influence of LOS on ACC for those who live in the non-ethnic neighbourhoods. The strength

of the relationship between the variable, for the both groups may vary because of the difference in the factor loadings of the both groups (Steenkamp & Baumgartner, 1998).

The hypothesis 18 proposes that NEIGH moderates the negative relationship between RELI and ACC. It was proposed that the effect is stronger for those who live in the non-ethnic NEIGH than for those who live in the ethnic NEIGH. The data revealed that there is a stronger and negative influence of RELI on ACC for the non-ethnic NEIGH and relatively weaker influence of RELI on ACC for those who live in the ethnic neighbourhoods. Though the beta coefficients for the both groups were found significant, however, partial metrics invariance failed to prove that there is a significant moderating effect of NEIGH between the RELI and ACC, the difference in the beta values may be an outcome of difference in the factor loadings of the both groups.

The hypothesis 19 proposes that NEIGH moderates the negative relationship between Age and ACC. The hypothesis states that the moderating effect is stronger for those who live in the ethnic NEIGH than for those who live in the non-ethnic NEIGH. The results have shown that the Age has a stronger influence on ACC for the respondents who were living in the non-ethnic neighbourhoods. On the contrary, the ethnic neighbourhood has a relatively weaker influence for the relationship between the Age and ACC. Though the beta coefficients for the both groups were found significant, however, partial metrics invariance failed to prove that there is a significant moderating effect of NEIGH between the Age and ACC, the difference in the beta values may be an outcome of difference in the factor loadings of the both groups.

The hypothesis 20 proposes that NEIGH positively moderates the positive link between income and ACC. It was proposed that the effect is stronger for those who live in the non-ethnic NEIGH than for those who live in the ethnic NEIGH. The results have shown a significant moderating effect of NEIGH between the income and ACC. It was found that

income insignificantly affects ACC for the respondents who live in the non-ethnic neighbourhoods. However, there is insignificant evidence that the relationship between income and ACC is moderated by the ethnic neighbourhoods in the study.

The hypothesis 21 proposes that NEIGH moderates the positive relationship between ACC and FE. It was hypothesised that the effect is stronger for those who live in the non-ethnic NEIGH than for those who live in the ethnic NEIGH. The results have shown a significant moderating effect of NEIGH between the ACC and FE. The data revealed that ACC significantly affects FE consumption for the respondents who live in the non-ethnic neighbourhoods. Similarly, ACC significantly moderates the relationship for those who live in the ethnic neighbourhood. The results have shown that, ACC has a stronger effect on FE for the non-ethnic NEIGH as compared to the ethnic NEIGH.

The hypothesis 22 proposes that NEIGH moderates the negative relationship between ACC and FSA. It was proposed that the effect is stronger for those who live in the non-ethnic NEIGH than for those who live in the ethnic NEIGH. The data revealed that there is a stronger and negative influence of ACC on FSA for the non-ethnic NEIGH and relatively weaker influence of ACC on FSA for those who live in the ethnic neighbourhoods. Though the beta coefficients for the both groups were found significant, however, partial metrics invariance failed to prove that there is a significant moderating effect of NEIGH between the ACC and FSA, the difference in the beta values may be an outcome of difference in the factor loadings of the both groups.

7.6 Chapter Summary

The purpose of this chapter is to discuss the findings from the survey. It was found that there is a significant relationship between level of acculturation and food consumption. The study

found that high level of acculturation has a positive influence on mainstream food consumption, and has a negative influence on ethnic food. The study reveals that LOS and income has a positive influence on acculturation. While the age and religiosity has a negative influence on the level of acculturation of the South Asian immigrant immigrants in the UK.

The mediation analysis found that, acculturation mediated the relationship between personal demographics and food consumption. The study results disclose that the religious identity (Muslim and non-Muslim) provides boundary conditions for the relationship between LOS, age and religiosity and acculturation, except for the relationship between income and acculturation. The results also suggest that religious identity moderates the relationship between acculturation and both ethnic and non-ethnic food consumption. It is important to note that, religious identity has stronger influence the relationship between acculturation and mainstream food than on ethnic food consumption. The results have shown that type of neighbourhood, ethnic or mainstream, is less likely to serve as a boundary in most of the cases. It moderates the relationship between acculturation and mainstream food, and provides a partial support for the relationship between income and acculturation.

In the next chapter, implications, contributions, and limitations of the study are explained with future research directions.

Chapter VIII: Conclusion, Limitation and future research

“A garden to walk in and immensity to dream in--what more could he ask? A few flowers at his feet and above him the stars.”

— Victor Hugo, *Les Misérables*, (1862)

8.1 Introduction

This final chapter of the thesis has four main parts. It presents the implications, contributions, and limitations this study. And this gives some directions for the future research. In the beginning of the chapter, a summary of the findings is discussed with its implications. In the second section, the theoretical and practical contributions are presented. The third section presents the implications of provides a discussion about the limitations and directions for future research. In the last part of the chapter, researchers had provided personal reflections on the whole research process that is followed by the conclusion.

8.2 Summary of the findings in the study

Migration in the world is triggered because of both pull and push factors. The advancement of technologies has created economic opportunities in the whole world for highly skilled individuals. At the same time, economic disparities and poor living standards, atrocities like war have also pushed individuals to leave their home country. The cross-cultural encounter brings new experiences for the immigrants, sometimes these experiences are pleasant. In many cases, these encounters may lead to social and psychological stress. The increasing trends in human migration and issues related to the migrants have caused a drive in the social scientists to study the acculturation phenomenon.

The earlier studies within the field of acculturation remained focused on the acculturation outcomes, following taxonomy of Berry (1997). These outcomes are various acculturation categories, based upon whether an immigrant maintains and exercises home-country culture,

or she adapts herself to the host culture. Various research projects, though thoroughly explained various acculturation outcomes. Nevertheless, little attention was given on the triggers and impediments of acculturation process and how acculturation affects consumer behaviour. The present study used this approach and attempted to explain the factors that serve as accelerate or decelerate the acculturation process and influence of acculturation.

The study was conducted within the context of South Asian immigrants in the UK. This group is the largest ethnic minority in the UK. Moreover, as a result of the colonial relationship, they have a long history of migrating in the UK. This makes the study interesting as well as significant. Four personal characteristics of immigrants were used throughout the study to test their influence on the acculturation. These characteristics include length of stay in the host country, Religiosity, age and income.

This study used religious affiliation and type of neighbourhood as boundary conditions that effects on acculturation. The South Asian immigrants in the UK have similarities as well as they have some dissimilarity. Immigrants from India are mostly Hindus and Sikhs, while Pakistani and Bangladeshi immigrants are Muslims. The study explored the effect of religious identity on the acculturation. Likewise, the immigrants from South Asian countries, they live within ethnic enclaves, and in some cases they live with the mainstream population. This study aimed to investigate how the type of neighbourhood can affect acculturation.

The consumer behaviour literature expounds the role of culture in consumption. This study uses immigrants' level of the host cultural adaptation as factor influencing the food consumption. A number of food items from the host and home country were used to understand the influence of acculturation on the home and host country food consumption.

A systematic literature review was conducted in order to achieve the objectives of the research. The literature review was divided into two chapters. Acculturation, being the most

important construct of the study, was given more weightage. A full chapter evaluating the development of acculturation thoughts in the past two centuries was included in the thesis. The chapter three covered the key elements related to the South Asian diaspora in the UK. It explicates the history and presence of the diaspora, their key cultural values and comparison with the mainstream culture. It also provides contrasting languages and food of the both cultures. The extensive literature review enabled the researcher to understand the key concept and their underlying relationships. This sets the basis for developing the framework in the next stage.

Chapter four presented the theoretical framework with the model, derived from the research objectives mentioned in the first chapter. Based upon the model, hypotheses were developed to explain the relationships of variables. Development of the model provided clarity of the research questions, and the statements of the hypotheses helped determine methodology required for their testing.

Chapter five provided a detailed account of the type of methodology employed to obtain the required information for empirical examination of the research hypotheses. To conduct a research study, it is important to clearly understand the need of a valid methodology. A pre-determined methodology provides a complete framework explaining how to conduct a research and how to analyse the information obtained.

The chapter six reported the analysis of information obtained through the data collection and empirical findings for the hypothesised relationships using Structural Equation Modelling (SEM). Based upon the evidence the key findings were presented in the chapter seven. This chapter explains the contributions, implications, limitations, directions in future research and the personal reflections about the study.

8.2.1 Acculturation and Food choices

It was argued in the previous sections that the culture plays a vital role in the consumption. It influences not only what they buy, as well as from where they buy. Since the study was conducted on the ethnic minority consumers from the South Asian origin living in the UK, therefore, the level of acculturation was used as an influence. And the study was aimed to explore the changing consumption pattern of South Asian diaspora as the result of varying degree of acculturation.

Food is one of the basic needs of human beings. Consuming a particular food item satisfies physiological needs, at the same time. It may be considered as a commodity satisfying some socio-psychological needs as well. What people eat, the way they prepare, the way they consume it may be substantially influenced by culture.

The finding from the research suggests that, acculturation has a positive influence upon the consumption of mainstream food. On the contrary, acculturation negatively influences the ethnic food consumption. Based upon the evidence collected in this research, it can be argued adapting to the host-country culture leads to changing consumption patterns. The South Asian immigrants in the UK preserve their food habits, and their food habits may change, while they adapt to the host-country culture.

8.2.2 Antecedents of acculturation

The present study contended role of various demographic factors influencing the acculturation. Some factors may have a positive influence on the acculturation; they can be referred as accelerators. On the contrary, some factors may constrain the process of acculturation. A key finding from the research concerns the nature of the relationship between the demographic factors and acculturation. The factors included within the research were length of stay, religiosity, age, and income.

There is empirical evidence that longevity of stay in the host country can also affect acculturation (Berry, 1997; Penaloza, 1994) while the younger members of society acculturated more rapidly than older (Penaloza, 1994; Burnam et al., 1997; Kimbro, 2009). Religion is another factor. Immigrants from more religious societies tend to stick to their own cultural values. Triandis (1997) is of the view that atheists can adapt more easily than a devoted religious person. Those who live in ethnic enclaves tend to remain stuck to their own cultural values (Schwartz et al., 2010), and this can also be extended to workplace ethnicity mix. Those who get fewer chances to interact with mainstream society or more diversified community groups they show little tendency to learn mainstream culture.

The data collected for this study revealed about the South Asian diaspora in the UK, that length of stay and income positively influence acculturation. Conversely, religiosity and age negatively influence the acculturation. The increasing cultural contact with the mainstream population may lead to reduction of cultural misunderstanding that is developed because of stereotypes. Moreover, availability of economic capital may also lead towards the increasing potential of the immigrants to participate in the mainstream culture.

The evidence suggests that the more religious people practice the culture of their country of origin. The religion is considered as a component of culture. For example, it is difficult to differentiate the religious value of *Diwali* (Festival of Lights in India) from its cultural value. Similarly, Celebrating *Eid* for the Muslims has both religious and cultural value. Therefore, it can be argued that those who give more value to their religion also have a higher position for their home-country culture.

It was found through the study that age and acculturation have a negative association.

Immigrants with increasing age tend to give more importance to their home-country culture.

There is an interesting observation that people become more religious with aging, and they also give more importance to their culture. As a result of nostalgia and heritage, the older people practice their host culture. The youth is more experimenting and innovative; therefore, they may be more interested in the new culture, and they may show less inclination towards values transferred from their parents.

The study found that, in terms of the relative strength of the characteristics. Religiosity is the strongest factors influencing the consumer behaviour, followed by age, length of stay and income.

8.2.3 Mediating role of acculturation between personal characteristics and food consumption

It is commonly believed that consumer behaviour is determined by the demographic factors (Solomon, et al., 2012). This research aimed to explore the way personal characteristics may influence the consumer behaviour. Acculturation was used a mechanism through which personal characteristics influence the consumption. From the immigrants' perspective, it is important to see that, while choosing between ethnic and mainstream food consumption, personal factors do explain the process. However, introducing acculturation as a mechanism or a mediating variable provides a better explanation of the behaviour.

8.2.4 Boundary condition in consumer acculturation

The study suggested that the influence of personal characteristics on the acculturation is affected because of various boundary conditions, sometimes may be referred as contingencies. This study used religious identity and type of neighbourhood as boundary conditions. The effect of these two factors was studied separately.

The data expounded that religious identity, Muslim and not-Muslim, is an important boundary condition in acculturation. The respondents were Muslim identity exhibited lower

acculturation as compared with their counterparts. It was found that Muslims were greatly influenced by their length than the non-Muslims. On the religiosity, the non-Muslims were influenced by the religiousness than the Muslims. The evidence also illustrated that income effects Non-Muslims more than the immigrants with the Muslim identity.

The Muslims identity is passing through an important phase. In the post 9/11 world, it has been attached to the terrorism phenomenon. Some level of discomfort, suspicion and misunderstanding is evidenced by native Europeans toward religious immigrants. And this discomfort is high, particularly Muslim faith (Friedman, & Saroglou, 2010). Sometimes they are stigmatised for being a terrorist in public space through the mainstream media and social media. This may result in anger towards the mainstream culture; ultimately increase the chances of confinement.

The type of neighbourhood was another contingency used for this study. The data revealed different acculturation scores of the respondents who live in the ethnic neighbourhoods as compared to those who were living in the non-ethnic neighbourhood. It was found that participation in the mainstream culture was higher among those living in the non-ethnic neighbourhood. The immigrants who were living in the ethnic neighbourhoods were more attached to their home culture. It was found that type of neighbourhood is an important contingency in for the relationship between income and acculturation as well as between acculturation and mainstream food consumption.

8.3 Contributions of the study

In this section, the contributions of the current study are reviewed. It starts with explaining the academic contributions to the field of acculturation, then more specifically in the field of consumer behaviour of the ethnic minority population. The methodological contributions are also suggested for this section. In the second part, the implications from the research for

marketing practitioners are provided. The implications for developing marketing strategies that target ethnic minorities are also discussed.

8.3.1 Theoretical contributions

This study made three major theoretical contributions. Firstly, it adds into the acculturation literature by extending the acculturation literature waves (as proposed in the chapter two, figure 2.3) by offering to use contingencies or moderating factors that provide a better explanation of the acculturation process. Secondly, it contributes in consumer culture theory by introducing the use of the strength of religious beliefs as an important determinant of acculturation. Thirdly, it adds in acculturation theory, by offering to measure the relative influence of the personal demographic factors on the acculturation.

The consumer behaviour literature seeks to understand the cultural influence on consumption in the international markets and challenges the idea contended by Levitt, (1983) that the consumers around the globe will converge in to a common global market and invites to see the diversity among consumers all around the world by providing evidence from the South Asian diaspora in the UK. Moreover, in the consumer behaviour studies, the international emphasises the *Convergent Divergent* thesis, and aims to understand the intercultural influences on the consumer behaviour (For example see: De Mooij, 2010). The present study adds into the the theory by using acculturation as a major influence on the consumer behaviour and the factors that influence this process.

This study contributes to the acculturation theory to look beyond the mere outcome of the acculturation, and suggests paying attention to *agents* of acculturation, for example, Length of Stay, Religiosity, Age and income. The studies in acculturation aims to target dividing the immigrant communities into different groups, based upon the acculturation outcome (See: Berry 1997; Berry and Hue, 2016; Alvarez et al., 2014). This study develops on the existing

literature and acculturation theory by providing a lens to see antecedents of acculturation. The realization of these antecedents with their relative effect size can help to better understand the acculturation. Moreover, it can also help develop an efficient marketing strategy for the selected market segment. The studies on acculturation pay emphasis on the individual-level factors in determining the cultural learning throughout the host country. Nevertheless, little attention was paid to the degree of influence on these factors.

A contribution to the influence of culture consumer behaviour was the empirical finding related to the influence of religion in the acculturation process, (H4, H11-16). The study revealed that, the acculturation and the level of religiosity have a strong relationship. The studies in acculturation literature have a little emphasis on using the role of religion in acculturation, and this area remained untapped (Lindridge, 2010). The Religion may perform an important role in the peoples' life and different level of religiosity may have been varying influence on human behaviour (Douglas and Craig, 1992). The individual who migrates from their home countries, religion is a very significant phenomenon for them, and they show a higher level of commitment to their religion in life (Burroughs & Rindfleisch, 2002).

Another contribution to the culture-consumer behaviour relationship was the empirical findings related to the influence of neighbourhood and acculturation (H17-22). In the marketing literature, social surroundings are considered an important factor determining the behaviour, sometimes referred as the reference group and opinion leadership. Another main contribution towards the study is demonstrating the neighbourhood type as a source of acquiring social capital to acculturate. The neighbourhood also creates a situation in which ethnic community members interact with each other to form their "*situational identity*." There is a lack of empirical studies realising the role of neighbourhood types in the acculturation studies. The current study invites using, the type neighbourhood influencing

consumption. The data provided a partial support for the effect of the neighbourhood that may be caused because of self-designated measure of the neighbourhood.

The present study contributes in the acculturation literature by adding the influence of religious commitment on acculturation and consumption. The past studies in acculturation assume the length of stay is the most important contributor in acculturation. However, the results have shown that religiosity contributes much more than the length of stay in acculturation. Though, the measure used for religiosity may not be viewed as very exhaustive, however, it provides an insight on using religiosity as in the acculturation studies.

The studies explaining the influence of culture use religion as one of the factors, however, the present study invites the acculturation theorists to look into the religion more than just another factor, particularly, with reference to a diaspora practicing a set of religious beliefs that are different from the mainstream society.

8.3.2 Managerial contributions

The outcomes of the current research provide some useful insight for the marketing practice the UK on how to serve their ethnic minority consumers, for example, developing the segmentation strategies, message strategies, media strategies, and developing a retail marketing mix. The study emphasised using the concepts of religiosity and religious identity in the acculturation studies, this section explains how these concepts can be used to communicate and attract the minority consumers.

The potential of the ethnic consumer market in the UK can no longer be ignored by businesses. They have enormous importance in the marketing the product to British ethnic minority consumers because they are large as well as they have shown a constant high growth in their population (ONS, 2011). Conventionally, the target market strategy incorporates the country of origin only. The immigrants from India, Pakistan and Bangladesh may be

perceived differently by the marketers for their own ease. Douglas and Craig (2011) proposed the not to ignore the consumer groups with similar needs and behaviours, irrespective of country boundaries. The data suggest that the South Asian immigrants in the UK are in some way exhibit some similarities and differences within groups. The intra groups comparison has revealed that, not all members of the group show commonalities within group. This diversity is based upon the country of origin, religious identity and the neighbourhood. Therefore, the marketing professional must understand the within group differences to sharpen their target market strategies, instead of treating them as one market segment.

There is some empirical evidence that the level of acculturation can be used for segmenting the ethnic communities in the diaspora settings (e.g. Alvarez et al., 2014; Askegaard et al., 2005). Nevertheless, it is important to note that acculturation is an abstract concept. To identify market segment and to develop appropriate target market strategies, the marketing practice proposes the segment to be visible, measurable, actionable and accessible. This seems impractical to use, acculturation outcomes as a basis for segmentation, because of the latent nature of the phenomenon. This study provides an insight about various factors that language use, media use, cultural values, social interactions as variables to understand the acculturation variables. The marketing professionals can develop their marketing strategies by using these variables more effectively.

This study has implications for the retail marketing people as well. Though the retailers, often offer ethnic merchandise section in the retail establishments to attract their ethnic customers. To buy the desired products, customers have to visit small shops, who charge high price due to their structural inefficiencies (Goldman & Hino, 2005). To provide customers a real one-stop shopping, a wider ethnic product range can be offered particularly in the ethnically concentrated neighbourhoods. The studies have shown that the retail mix is more than just offering products. Spence et al., (2014) argued that the store atmospherics and the sensory

experience also contribute in attracting the customers. Therefore, the retail stores should go beyond offering the products for their ethnic consumers. A fragrance from certain cultural identity, ethnic music and visuals can also help attract the customers who have a low level of acculturation to the mainstream stores.

This study also offers management decision makers to consider certain demographic factors that influence the level of acculturation. The acculturation literature in the past remained targeting the psychological factors, while for the marketing decision making, traditionally, the knowledge of the visible characteristics is also important to develop more meaningful target market approach. The marketing professionals may be targeting ethnic minority consumers based upon their demographic characteristics (Cleveland et al., 2009). Particularly, it is important for those who have a lower level of adapting to the host culture. For example, for the older age groups which are relatively less acculturated and who prefer heritage food over the mainstream food (Jamal, 2003), owners of home-country product brands could create an advantage by establishing their brands and potentially creating brand loyalty among these consumers.

The study has showed that religion and religiousness is an important factor in the life of immigrant population (Cleveland, Laroche & Hallab, 2013), and the ethnic market with high religiosity tend to score low on acculturating to the mainstream market. Therefore, the retail marketing strategy also includes arranging the promotional and social events to engage their customers. Large retail chains celebrate events like, baby and toddler event, back to school offers, Mother's day, father day. The study found that the immigrants with a low level of acculturation tend to be more religious; therefore, the retail management should also pay attention towards a variety of events relating to the ethnic groups, for e Diwali, Holi, Eid, Ramadan, etc. The acculturation theory explains that the acculturation is a two process, and interaction with the ethnic communities can also influence the mainstream population.

Therefore, these events can attract both the ethnic as well as the ethnic population to the retail stores.

The studies have shown that high levels of religiosity lead towards greater consumer ethnocentrism (Sevim et al., 2016). It was found that religiosity has a strong negative influence on acculturation; therefore, immigrants with high level of religiosity tend to practice the culture from their home country. Hence, Marketers while developing the target market strategies for the products having some religious relevance to the member of a diaspora should use home culture appeal to attract those customers.

In marketing communications, developing an appropriate message appeal is important (Goodwin, & Etgar, 1980) and the ethnic market may show a divergence behaviour within and outside the group (Jimenez et al., 2013). Marketing communication professionals may effectively target their audience by using appropriate message and appeal. The variations within the ethnic group based upon low and high acculturation identified in this study can also be used in identifying the suitable appeal based upon the level of acculturation.

Therefore, to persuade the audience with the low acculturation, cultural values of family and the brotherhood can be emphasised. On the contrary, to target the high acculturation audience cultural values like freedom and independence can be accentuated and the target market strategy may remain similar to the mainstream market. Moreover, The acculturation includes the use of language, cultural values, interactions; the marketing professional may get the benefit from using the right language and imagery that their audience can relate to. For example, the older consumers who are less acculturated, using the product endorsers and brand ambassadors from their ethnic origin might be appropriate.

The selection of a media vehicle is also an important decision in marketing communication (Ha and McCann, 2008; Sridhar et al., 2016). The marketing professionals, to select the

media vehicle may use factors that influence the level of acculturation as an important tool. People with high level of acculturation tend to watch their home country media to stay close to their heritage culture. Therefore, TV and radio channels, broadcasting the home culture of the ethnic minorities may serve as an appropriate media vehicle to target these customers. Similar, propositions can be made for the consumers with a high level of acculturation.

8.4 Limitations of the study and future research

No research is without limitations, neither this study is an exception. Therefore, the findings from this empirical work must be interpreted concerning the limitations to the study. Since the study was exploratory in nature, consequently, it has its own constraints in scope. There are some limitations of the study design. These limitations are with the future research directions are summarised as follows.

The study had its sample bias in contacting the respondents. The survey was done with the support from various religious, professional and cultural groups. It may be likely that, the people who are associated with these groups have a high level of attachment to their home culture. Therefore, it may cause a bias in the outcome. A better approach may be to conduct a random survey across the whole UK to explain more meaningful results.

The sample was generated from India, Pakistan and Bangladesh. The South Asian countries also include Sri Lanka, Nepal, Bhutan, Maldives and Afghanistan; therefore, incorporating these nationalities may give a clearer picture about the South Asian immigrants in the UK and generalisability of the study may be limited to the three countries included within the study.

Furthermore, the survey was conducted using an online tool and no print option was offered. Though it is argued that for the closed-ended questionnaires, there is no significant difference in response between print and web-based surveys (Huang , 2006; King and Miles , 1995).

However, the survey does not incorporate the opinion of those who have limited access to the Internet. Therefore, in future research, both formats may be included to get more realistic outcomes.

Another limitation to the study was using a one-factor religiosity measure based on the attendance of worship place. This attribute represents only extrinsic religiosity, which may have limited value in the study. In the future research, to better understand the influence of religiosity on acculturation, a multi-factor religiosity construct can be used with both intrinsic and extrinsic religiosity measures.

The study explores the consumption of food items from the home and host culture. The respondents were asked to reply to this item without providing any context of consumption. To understand the cultural consumption, it may be more appropriate to include situational factors of consumption, for example, the people accompanied while consuming.

This study uses neighbourhood and religious identity with mutual exclusivity due to analytical reason. In future research, it may be meaningful to explore the joint influence of these factors. For example, high religiosity people living in the ethnic neighbourhood, or high religiosity people living in the non-ethnic neighbourhood.

Another limitation of the research was its cross-sectional nature. The survey was conducted, and conclusions were drawn based upon the current status of acculturation. A longitudinal study may be more appropriate to see the way age, and length of stay influences the acculturation of the ethnic minorities.

8.5 Ethical issues

It is important for the study that it is free from any potential physical, emotional or psychological harm to the researcher or any participant. Moreover, the researcher must ensure the issues of confidentiality and anonymity of the participants.

The influence of culture on consumption is the main issue of the study, in which the respondents were asked to reply to the consumption and culture-related questions. All participants were above 18 years. The first page of the questionnaire provided the main focus of the study, and the participant was introduced about the research team. No question aimed to seek sensitive information. An informed consent was sought, and the respondents were explained that they could refuse to answer any specific question or the questions.

The survey was using an online survey tool; therefore, the study does not involve any face to face contact with the researchers. Therefore, the study had a minimal physical risk. No personal data was recorded to ensure the anonymity.

8.6 Chapter summary

This chapter provides the conclusion drawn from the survey and data analysis. A brief summary of the results is discussed in the first part of the chapter. The second part provides the theoretical and managerial implications of the study. Theoretically, this study extends the consumer acculturation literature by offering the use of boundary conditions. For the marketing practice, by identifying the ethnic market segments on the basis of various demographic factors like age, income, and religiosity besides acculturation. The present study also makes a contribution in the field of retailing, by offering a wider assortment to attract the ethnic consumers. At the end of the chapter, limitations and the direction for conducting the similar studies in the future are discussed. It is suggested that in the future studies, more

exhaustive measures of religiosity may be examined to explore the impact of religiosity on acculturation and consumer behaviour.

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Appendix I (Questionnaire)

Dear Participant

We would like to invite you to participate in a survey undertaken at Middlesex University Business School. We are conducting this study for academic research only. We ensure and reassure you of the anonymity of the information you will provide (see note on confidentiality below)

Research Aims

This study seeks to measure the level of acculturation of the South Asian immigrants in the UK and their food consumption. Where acculturation refers the process by which a human being acquires the culture of a particular society. Your help in completing the survey will enable us to gain the following information about:

You as a South Asian or South Asian British in the UK

The extent of your settling in (acculturation) the UK

Your food consumption while in the UK

Demographic information

Completing the survey

It will take approximately 20 minutes to complete. Please tick the appropriate boxes. There is some writing required but is minimal.

Confidentiality

If you agree to participate, your answers will be completely confidential. You will not be identified in any of the reports arising from the evaluation. . You can refuse to answer particular questions or stop being part of the study at any time. If you have any concerns or complaints about your part in the study or the study itself, you can contact the evaluators at the University by writing (address below), emailing (see emails) or emailing quoting reference **Business School Rizwan**.

If you have any queries about the survey or need for any help, please do not hesitate to contact the research team. Thank you for your co-operation. If you wish to discuss this questionnaire please contact details below

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Questionnaire: Part 1.

1. What is your country of birth?

Britain ☐ India ☐ Pakistan ☐ Bangladesh ☐ Other ☐_____

2. What is your nationality : (if you hold more than two nationalities please indicate)

Britain ☐ India ☐ Pakistan ☐ Bangladesh ☐ Other ☐_____

3. Which country your ancestor (Grandparents) belong?

India ☐

Pakistan ☐

Bangladesh ☐

Other (Please State _____)

4. Country of the Ancestors (ACOO) (if it is different from Grandparent Country of Origin) :

Other (Please State _____)

5. How do you describe your gender

- i. Female
- ii. Male
- iii. I don't want to describe

6. How do you describe your ethnicity? Please select one that you feel closest to.

- ❖ South Indian or South Indian British (1)
- ❖ North Indian or North Indian British (2)
- ❖ Punjabi or Punjabi British (3)
- ❖ Pakistani or Pakistani British (4)
- ❖ Bangladeshi or Bangladeshi British (5)
- ❖ Gujrati or Gujrati British (6)
- ❖ Mixed (7)
- ❖ Any other please Describe (8) _____

7. What is your cuisine type? Please select one that suits you best.

- ❖ Vegan (means that you DO NOT eat meat, eggs, dairy products) (1)
- ❖ Vegetarian (means that you Do Not eat meat) (2)
- ❖ Non-vegetarian (mean that you eat meat) (3)
- ❖ Vegetarian sometimes and non-vegetarian sometimes (4)
- ❖ Any other please describe (5) _____

8. What was the reason to migrate to the UK? Please choose any one.

- ❖ My children were living here (1)
- ❖ Education (2)
- ❖ Marriage (3)
- ❖ Job or other Economic reasons (4)
- ❖ Political displacement or migration (5)
- ❖ Other (Please State) (6) _____

9. (If you were born in the UK please skip this question) For how long you are living in the UK?

- ❖ More than 30 years (6)
- ❖ More than 20 years but less than 30 years (5)
- ❖ More than 15 years but less than 20 years (4)
- ❖ More than 10 years but less than 15 years (3)
- ❖ More than 5 years but less than 10 years (2)
- ❖ Less than 5 years (1)

You are given a situation, please tick your response from strongly agree to strongly disagree

	Strongly Agree	agree	Neither agree/disagree	disagree	Strongly disagree
I am very proud to be identified as a British.					
I consider the British culture is rich and precious					
I would like to become more like British.					
I want to follow the cultural traditions of the British.					
I feel very proud of the British culture					
Both husbands and wives have the right to work (outside the home) if they so desire.					
A young woman need not quit her job once she marries.					
Sons and daughters should have the same privileges.					
I always speak (spoke) English with my parents.					
I always speak English with other family members.					
I always speak in English at family gatherings.					
I speak English with my friends					
The newspapers that I read are					

always in English.					
The movies that I watch are always in English.					
The radio programs that I listen to are always in English.					
The TV programs that I watch are always in English.					
The magazines/books that I read are always in English.					

	Strongly Agree	agree	Neither agree/disagree	disagree	Strongly disagree
Most of the people that I go to parties with are White British					
I participate in English tradition.					
Most of my friends are White British.					
I visit places of British Cultural heritage.					

Part 2: Acculturation and food consumption:

What would you chose as a part of your menu, please select from Always (5) to Never (1)

	Always	Mostly	sometimes	rarely	Never
Cereals / Baked beans / Tarts					
Slices of toast/ Poached eggs					
Fried Mushrooms/ Courgette					
Shepherd's pie					
Cassoulet					
Fish and Chips					
Toad in the hole					
Pudding/Scones					
Steaks					
Chicken tikka Masala					
Bear/Wine					
Tea /Coffee					
	Always	Mostly	sometimes	rarely	Never
Paranthas / Roti / Naan					
Aloo-pooris and kachori					
Halwa Poori					
Fish and Rice					
Biryani					
Tandoori Chicken					
Samosa / Kachori					
Kofta					
Baati / Dosa					
Idlis / Sambhar					
Puttu/ Vellayappam					
Poha/ Dhokla					
Palak Paneer / Sambar					
VadaPav / Pav Bhaji					
Rasmalai/Rasgulla					
Lassi/ Falooda					
Paranthas / Roti / Naan					

Part 3: Demographic and personal data:

10. Age:
- | | |
|--------------------|--------------------------|
| Less than 18 years | <input type="checkbox"/> |
| 18 to 24 Years | <input type="checkbox"/> |
| 25 to 34 Years | <input type="checkbox"/> |
| 35 to 44 years | <input type="checkbox"/> |
| 45 to 54 Years | <input type="checkbox"/> |
| More than 55 years | <input type="checkbox"/> |






11. Please indicate your occupation:

- ❖ Management, professional, and related (1)
- ❖ Service (2)
- ❖ Sales and office (3)
- ❖ Farming, fishing, and forestry (4)
- ❖ Construction, extraction, and maintenance (5)
- ❖ Production, transportation, and material moving (6)
- ❖ Government (7)
- ❖ Self Employed (8)
- ❖ Retired (9)
- ❖ Unemployed (10)
- ❖ Other (Please state) (11) _____



12. What is your annual household income range? Please select one.

- ❖ Less than £15,000 (1)
- ❖ Between £15,000 and £26,000 (2)
- ❖ Between £20,000 and £30,000 (3)
- ❖ Between £26,000 and £35,000 (4)
- ❖ Between £35,000 and £50,000 (5)
- ❖ Between £50,000 and £70,000 (6)
- ❖ More than 70,000 (7)



13. Household Status:

- Living with parents 
- Living with Spouse (husband/wife/partner) 
- Living with Children 
- Living as dependent (on other Family members) 
- Living alone 
- Other (Please State_____)

The ethnic background of my father is

- i. South Asian 
- ii. British 
- iii. Other (please specify)_____

14. The ethnic background of my mother is

- i. South Asian 
- ii. British 
- iii. Other (please specify)_____

15. What is your religious identity?

- i. Hindu
- ii. Muslim
- iii. Jain
- iv. Sikh
- v. Christian
- vi. Don't want to describe

16. How often you go to the places of worship (if you ever go)

- i. Never
- ii. Once an year
- iii. Every month
- iv. Every week
- v. Everyday

17. If your neighbourhood is mostly South Asian (means Indians or Pakistanis or Bangladeshis?)

- ❖ Yes (1)
- ❖ No (2)

18. Please provide your residential postcode _____

Thank you for your cooperation

Appendix II: Mean comparison test

Group Statistics

Religious identity		N	Mean	Std. Deviation	Std. Error Mean
Mean ACC score	Not Muslim	570	3.7616	1.25703	.05265
	Muslim	354	3.4591	1.17906	.06267

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Mean ACC score	Equal variances assumed	3.318	.069	3.641	922	.000	.30246	.08308	.13941	.46552
	Equal variances not assumed			3.695	784.690	.000	.30246	.08185	.14180	.46313

Group Statistics

If your neighbourhood is mostly South Asian (means Indians or Pakistanis or Bangladeshis?)		N	Mean	Std. Deviation	Std. Error Mean
Mean	Yes	497	2.7753	.88519	.03971
ACC score	No	427	4.6587	.69610	.03369

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Mean	Equal variances assumed	33.167	.000	-35.529	922	.000	-1.88343	.05301	-1.98747	-1.77939
ACC score	Equal variances not assumed			-36.170	915.030	.000	-1.88343	.05207	-1.98562	-1.78124

